GREENVVOODS
VVORKES
Contained
IN *Six* SEVERAL
TRACTATES.

1 *Day of Iudgement.*
2 *Lords Prayer.*
3 *Race to ſaluation.*
4 *Torment of Tophet.*
5 *Baptiſme of Chriſt.*
6 *Iaylers Iayle-deliuery.*

Of the

The tenth Impreſſion, with new additions, corrected and amended by the Author.

LONDON,
Printed by *Iohn Hauiland.* 1624.

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A TREATISE *Of the* GREAT & GENERAL *Day of* IVDGEMENT:

Neceſſary for euery Chriſtian, that wiſheth good ſucceſſe to his ſoule, at that Great and Terrible day.

MATTH. 12. 36.

But I ſay vnto you, that of euery idle word that men ſhall ſpeake, they ſhall giue an account thereof at the day of iudgement.

LONDON,
Printed by IOHN HAVILAND.
1624.

CAMBRIDGE

TO THE RIGHT Worſhipfull and my very good friends, Sir *L* ESTRAVNGE MORDAVNT of *Maſſingham* Hall, in the County of *Norfolke*, Knight Barronet: And to the Vertuous Lady, the Lady *Francis Mordaunt*, his louing *Bedfellow*.

Eternall wel-fare, and euerlaſting *happineſſe, in Chriſt Ieſus our Lord and Sauiour.*

BEing earneſtly requeſted, and often intreated (Right Worſhipfull) by many of my good friends, to put in print this ſmall Treatiſe of the Ge-

nerall day of Doome, which I lately preached, and in publike place deliuered: I haue (being ouercome with their perſwaſions) condeſcended to their earneſt demand, although very vnapt, and exceedingly vnworthy, for the penning of ſo worthy a matter.

Wherefore, I haue made choiſe (crauing pardon for my preſumption herein) of your wel-diſpoſed Worſhips at this time (being the *Alpha* of my tender and ſlender endeuours) to ſound in your ſacred eares this laſt and generall Trumpe, and to Dedicate to your Worſhips the ſame, both in regard of the demonſtration of my true, vnfained, and laſting thankfulneſſe to your benigne Worſhips (for, ſaith *Seneca*: *Beneficium hominem gratum ſemper delectat, ingratum ſemel: id eſt*; A thankfull man

man will alwaies remember à benefit; but an vnthankfull perſon will ſoone forget it) for your extraordinary kindneſſe beſtowed vpon mee, *Abſque vllo commerito*, without any deſert in the World: as alſo in regard of the great affection, good deuotion, and thrice welcome entertainment you beare to Diuine and Spirituall Tractates, which appertaine to the euerlaſting bliſſe of the Soule, accounting them bleſſed, which bring glad tidings of ſaluation. I deſire therefore (*idq; more humillimo*, in moſt ſubmiſſiue manner) this one thing at your Worſhips hands, that you would (pardoning my boldneſſe) vouchſafe *æqui bonique conſulere*, to take in good worth this ſimple and ſlender gift. Which thing if your Worſhips ſhal vouchſafe to doe, it ſhall not onely bee an

an incouragement to my future proceedings, but alſo it ſhall bee *Vinculum indiſſolubile*, an inuincible bond to tye mee in all duty, and in all loue to your Worſhips: *Dum memor ipſe mei, dum ſpiritus hos regit artus*; ſo long as life ſhall laſt.

Thus humbly taking my leaue of your good Worſhips, (nothing doubting of the goodneſſe of your natures in the acceptance of theſe my firſt preſented fruits) I commit you with yours to the ſafe protection of the Almighty, alwaies begging before the Throne of his moſt Glorious Maieſty, that he would in this life, infuſe his Holy Spirit, with all his Graces, into your hearts abundantly, and in the World to come, crowne you with the Crowne of Immortall Glory: And

And that for CHRIST IESVS his ſake, our LORD and onely SAVIOVR, Amen.

From Hempſted in Eſſex. Ian. 10. 1618.

Your Worſhips in all dutie, for euer to command:

HENRY GREENVVOOD.

To

To the Reader.

GEntle Reader, if in these following Tractates the Quotations of Latine and other tongs doe offend thee; let them be vnto thee as Countrey Stiles, stepping ouer them, thou loseſt not thy way by them, for their Expoſitions follow them.

A Treatiſe of the Great and Generall Day of Iudge-*ment, neceſſary for euery Chriſti*-an, that wiſheth good ſucceſſe to his ſoule at that great and terrible day.

MATTH. 12. 36.

But I ſay vnto you, that of euery idle word that men ſhall ſpeake, they ſhall giue an account thereof at the day of Iudgement.

MAn, in regard of the coꝛ-ruption of his nature thꝛough the fal of his great Grand father Adam (who was the foile of Man-kinde, the Parent of ſinne, and the authoꝛ of death to all his poſterity, foꝛ as much as we were all in *lumbis Adami*, in his loines)

loines) as hee is subiect to all sinnes whatsoeuer, so is he specially addicted to the sin of security and carelesnesse. Therefore as Adam sleeping securely in his transgression, and hiding himselfe from the presence of the Lord, behinde the bush, had great need of that watch-bell from God, (to rouze him from the sleepe of sinne, and call him againe vnto God) Adam, *vbi es? Adam*, where art thou? So as necessary for euery sinfull Adamite (to raise him from the sleepe of sinne wherein he was borne) is this notable *Memento*, this worthy rehearsall of the great and terrible day of Dome: But I say vnto you, &c. Which words of our Saviour Christ spoken to the Scribes and Pharises (who would not beleeue that he wrought these miracles, by the powerfull Spirit of God; but slanderously and contumeliously told him to his face: that he did cast out diuels through Beelzebubs name) are as much in effect, as if hee had said on this manner: If account must bee rendred at the day of iudgement,

Gen. 3.9.

Mat. 12.24.

ment, of euery idle word that men shall speake, then much more of blasphemous words: But I say vnto you, that of euery idle word that men shall speake, they shall giue account thereof at the generall day of Iudgement: *Ergo*: much more of blasphemous words as yours are, in saying that I cast out deuils through the name of Beelzebub.

So that these words of our Sauiour are nothing else, but a true proposition and sound argument drawne, *a minore ad maius*, whereby Christ doth proue the greatnesse of punishment that should befall the blasphemous Pharisees, in regard of the greatnesse of their sinne.

In which portion of Scripture, foure things necessarily must be considered.

1 The persons that must giue an account: who they be.

2 Of what things these persons must giue an account.

3 To whom this account must be giuen.

4 When

4 Whē this account must be giuen.

The first Part. 1 The persons that must giue an account, they are expressed in this text in generall, to be men: That men shall speake. Men, yea all men must giue an account, as we may reade in the Epistle of Saint Paul to the Corinthians:

2 Cor. 5. 10 We must all appeare before the Tribunall seat of Christ, that euery man may receiue according to his workes. All men, none excepted, of euery age, of euery sex, and of euery Nation, rich, and poore, Princes & common people, noble, and ignoble, all that haue bene from the beginning of the world, and shal be to the end of the same, shall appeare before CHRISTS Iudgement Seat, and giue an account euery one

Heb. 9. 27. for himselfe to God: For, It is appointed vnto men once to dye, and after that commeth Iudgement. As it is therefore most sure, that all men must dye, so is it as sure that all men must come to Iudgement.

Article 7. This is the seuenth Article of our faith to beleeue: that Christ shall come from heauen to iudge the quicke and

the

the dead: by the dead, all those are to be vnderstood, that shall be found dead at the second comming of Christ; by the quicke, all those are to be vnderstood, that shall be found liuing at his second comming. Augustine in his Enchiridion to Laurentius, Chap. 55. saith, that this Article may bee expounded two wayes: either by the dead (saith hee) may bee meant those that shall bee found corporally dead: and by the quicke, those that shall be found corporally liuing at Christs cõming, or (saith he) by the dead may be meant, those that be dead in sinne. According to that in the Gospell of S. *Mathew*: Let the dead bury their dead. And by the quicke, those that be dead to sinne, and liuing to faith; according to that of the Prophet Abacuck: The Iust shall liue by faith. But this exposition is not agreeable to the simplicitie of the Creede. Yet notwithstanding true it is, that both the godly and the wicked shall come to iudgement: for by the power of Christ, all men shall be raysed vp: The holy An-

Augustine.

Mat.8.22.

Hab.2.4.

Mat.24.31. gels with the great sound of a trumpet shall bee sent forth into all the world, and they shall gather together the Elect, from the 4. quarters of the earth, from one end of the heauen to the other. Then shall CHRIST separate the Elect from the Reprobates, the Wheat from the Tares, the Corn from the chaffe, the Lambs from the Goats, the Iust from the Vniust.

Mat.13.40

So that you see, that the godly and the wicked, yea all men whatsoeuer, shal appeare before Christs tribunall seat, and giue an account of themselues, and for themselues, to the terrible Iudge.

Obiect. Ob. Some, notwithstanding, may obiect against this doctrine deliuered,

Ioh.3.18. and say as it is in Iohn; That he that beleeueth in Christ, shall not bee iudged, or shall not come into iudgement: and so by consequence, all men shall not be iudged.

Answ. Answ. To which I answer, that Iudgement in that place of Iohn, as in many other places of sacred Scriptures, is taken for condemnation; in

which

which ſenſe true it is, that he that beléeueth in Chriſt Ieſus, he that is ingrafted into Chriſt by a true and liuely faith, hée that is fleſh of his fleſh, and bone of his bone, one with Chriſt, and Chriſt with him by the ſpirituall continuation of the Church with Chriſt, this party ſhall not come into iudgement; *ſcil. condemnationis*, that is, of condemnation; in iudgement he ſhall not be confounded, condemned or ouerthrowne: but he ſhall come *in iudicium abſolutionis*; that is, into the iudgement of abſolution: In iudgement he ſhall ſtand out, hauing on the white robe of Chriſts righteouſneſſe, and being couered with the wedding garment of Regeneration. The truth of which doctrine, the preacher affirmeth, ſaying: God will iudge the iuſt and the vniuſt; the Iuſt vnto ſaluation, and the vniuſt to damnation. Séeing then that all muſt bée brought to iudgement, let no man thinke with himſelfe, that it may be poſſible for him to eſcape this dreadfull day; whither ſhal he fly from the Eccl 3.17.

Psal. 139. 7,8,9. presence of the Lord? If he ascendeth vp to heauen, God is there; if he goe downe to hell, God is there also; if hee take the wings of the morning, and fly to the vttermost parts of the Sea, God will find him out there also. For God is euery where; he is in heauen by his glory, he is vpon the earth by his mercy, he is in hell by his iustice: God is *vbiq; & nusquam*; he is euery where, by his power and wisedome, but no where in respect of circumscription of place, being a Spirit. In earthly and terrestriall Courts, a man may haue his Proctor: but then we must (*volentes nolentes*, whether wee will or no) personally appeare and pleade for our selues.

In terrestrial Courts, bribes, many times blind the eyes of the wise, and for a little greasing the fist of the Magistrate, many times small faults, nay (by your leaue) great and scandalous crimes may be winked at: but at this great Court of Heauen, the Rom. 2. 11. Iudge will not be partiall to any: For God hath no respect of persons: He will

will execute iuſt iudgement vpon all men, as the Pſalmographer ſpeaketh: With righteouſneſſe will he iudge the world, and the people with equitie. Pſal. 58. 9.

Bribes, Friends, intreaties, howlings, cries, lamentations, nothing will then preuaile, but a pure heart, and a ſpirit vpright; yea, the damned in hell confeſſe the ſame: *Quid profuit nobis ſuperbia? quid diuitiarum copia?* What hath pride profited vs? or what hath the pompe of riches done vs good? Alas theſe cannot ſaue our ſoules.

Let the Atheiſt therefore mocke God neuer ſo blaſphemouſly, let the Sadduce bragge of no Reſurrection, no Angell, no Spirit, neuer ſo ſchiſmatically; let the Epicure ſing that curſed Epitaph of Sardanapalus neuer ſo beaſtly, *Ede, bibe, lude, charum præſentibus exple Delicijs animum, poſt mortem nulla voluptas:* Eat, drink, play, be merry, liue in all kinde of pleaſure, for after death there is no pleaſure.

Yet notwithſtanding, let all theſe miſerable wretches know, that there

will come a day, and that a diſmall day, wherein they ſhall giue an account of euery idle woꝛd.

Alas, lamentable woꝛld, that men ſhould thus murther their deꝛeſt darlings, I meane their Soules, which Chꝛiſt hath holden ſo deare: that men ſhould with Eſau, ſell their birth-right, and heritage of heauen, foꝛ a meſſe of pottage of woꝛldly pleaſure: that men
2.Pet.2.22. ſhould delight in wallowing (with the Sow) in the mire of ſinne, and (with the dog) in ſwallowing the vomit of iniquitie: and ſo purchaſe to their Soules and bodies euerlaſting toꝛment, in the lake vnquenchable, whꝛeas they ſhould aboue all things ſeeke the Kingdome of God and the righteouſneſſe thereof, that they might haue heauenly manſions, at the great day of account.

Let euery Chꝛiſtian theꝛefoꝛe bewaile the great wickedneſſe of this woꝛld, and lament the foule iniquitie of theſe dayes, leſt it be ſaid of vs, as of the careleſſe and graceleſſe Chꝛiſtian: *Cadit Aſina, & eſt qui ſubleuet? pe-*

riit

rijt anima, & non eſt qui recogitat: If an Aſſe falleth vnder his burthen, there be ſome that will diligently helpe it vp againe: but if a Soule periſh, no man regardeth it.

Men are like the Horſe, Aſſe and Mule, that haue no vnderſtanding, the more is the good mans griefe; Dauid his eyes guſhed out into riuers of water, becauſe men kept not Gods Law. Pſal.119. 137.

The Prophet Ieremy crieth out on this manner: Ah, my belly, my belly, I am pained euen at the heart, I cannot bee quiet, becauſe my people is a fooliſh people, they are wiſe to do euil; but to doe well, they haue no knowledge. Ier.4.19. 22.

That godly Matron Monica Saint Auguſtines Mother, wept daily, and prayed for her ſonnes conuerſion; for he was before his conuerſion a Manichée. *Monica.*

So likewiſe it is the duty of euery Chriſtian to deſire the conuerſion of their brethren, and to bewaile their wretched eſtates.

Sinne neuer more, then in theſe

our dayes of the Gospell abounded, the greatest part of the world are Sathanists, diuels in conuersation, worshippers of that vgly beast, That hath seuen heads, and tenne hornes, whose badge is, blasphemy: of the damned serpent, The prince of the Ayre, the grand enemy of Mankinde, that goeth vp and down like a roaring Lyon, seeking whom he may deuoure. Yea, S. Iohn saith, That Whatsoeuer is in the world, is either the concupiscence of the flesh, or the concupiscence of the eye, or the pride of life, *Hæc tria, pro trino numine mũdus habet:* This is the trinitie which the world doth worship: In stead of God the Father, God the Son, and God the Holy Ghost; the world doth worship the deuill, the world and the flesh: the concupiscence of the flesh, that is, carnall luxury; the concupiscence of the eye, that is, worldly couetousnesse, and the pride of life, that is, hellish and deuilish ambition.

Apoc. 13. 14.

Eph. 2. 2.

1. Pet. 5. 8.

1. Ioh. 2. 16.

The way to hell is a broade, and a wide way, and whole multitudes walke

walke in the ſame, but few there bée that can finde out the narrow way of amendment of life. The heathen man could ſay this: *Plurima peſſima*, the moſt are the worſt: *Pretioſa non ſunt numeroſa*, good men are odde men. Waſps and Hornets ſwarme, but few painefull Bées are to bée found, that treaſure vp the Honey of good workes, in the hiue of their hearts, and come laden home with the ſame; as Virgil writeth of the Bées: *At teſſa multa referunt ſe nocte minores, crura, thymo plena.* *Ariſtotle.*

No marualle therefore, if Dauid cryed out to the Lord for helpe in his dayes, ſaying: Helpe Lord, helpe, for good and godly men decay. The world therefore may be compared to the earth. Pſal.12.1.

Aſke the earth, and it will tell thée that it doth affoord much matter for baſe pots, but very little ſtuffe for Gold; aſke the Gardiner and he will tell thée that he hath more Nettles then Roſes, more weeds then Flowers, more Brambles then Vines: Compar.

Yea,

Note. Yea, aske thine owne conscience and it will tell thée, that there is *Magna plenitudo hominum, sed magna solitudo bonorum, id est*, There is a great plenty of men, but there is a great scarcitie of good men. A good man is a Phenix, he is *Rara auis in terris, nigroq; simillima cygno*: A rare Bird, a blacke Swanne. We haue many couetous Churles that wil (with the fole in the Gospell) commend their Soules to Plutus, that was called of the heathen, *Deus diuitiarum*, The god of riches: but more fitly he is *Dæmon diuitiarũ*, the deuill of riches: and thinke themselues safe when they haue spoken peace to their soules on this manner: Luk.12.19. Soule take thy rest, for thou hast goods layd vp for many daies: Making their chest their heauen, and their pictures their god. We haue many Achabs, Tyrannicall extortioners, deuourers of their brethren, eating them vp like bread. Many adulterers, as appeareth by the great number of Bastards in this Realme.

Innen.

Many rebellious Traytors, and Anti-

Antichriſtian conſpirators, as did appeare by the Gun-powder-treaſon.

Many conceited Herods, many proud Nebuchadnezzars, and many vaine-glorious Iezabels, many ſwearers, forſwearers, drunkards, mockgods: Many wée haue (in a word) damned hell-hounds, curſed captiues, and moſt miſerable miſcreants.

How little doe theſe lamentable wretches think of the day of account? How little doe they imagine of that wofull ſentence, Goe from me ye curſed, &c? The Lord grant to all men (one with another) his grace, that they may haue this Scripture alway ſounding in their eares: Of euery idle word that men ſhall ſpeake, they ſhall giue an account thereof at the day of Iudgement.

The conſideration of this laſt day made Ierome afraid to offend: Whether I eat, or drinke (ſaith hée) or whatſoeuer I doe elſe, me thinkes I heare this ſaying ſounding in mine eares; Ariſe ye dead & come to iudgement. The which when I conſider, it *Ierom.*

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it makes mée quake and shake, and not dare to commit sin, which otherwise I should haue committed.

O that men would remember their end, then they should neuer offend: O that men would alwayes set before their eyes, the *quatuor nouissima*: The day of death, the day of iudgment, the ioyes of heauen, and the torments of hell: then would not men liue so losely, but they would with all diligence worke out their saluation with feare and trembling: the which care of godlinesse the Lord grant to all men.

Thus much shall suffice for this first part of this Scripture: namely, for the parties that shall giue an account, who they be: namely, all men whatsoeuer. But I say vnto you, that of euery idle word that men shal speak, they, &c.

2 Of what things wee must giue an account.

The second part.

Where must an account be made of many, yea, of things innumerable, but especially of these foure.

1 Of the thoughts of our hearts, according

according to that of Salomon: There shall inquisition bee made for the thoughts of the vngodly, there shall not a wicked thought passe in iudgement. Wisd.1.9.

If Adam had committed but one disobedient thought in heart against Almighty God, with full consent of will to haue performed the same, and though hee had not actually broken Gods Commandement: it was necessary that the second Adam (who is the raiser of our ruines, the ransome of our offences, and the restorer of life) should come and suffer the tortures of hell (as he did) or else wee with Adam had gone the high way to eternall misery.

No maruell therefore if our Sauiour Christ accounted him an adulterer that lusted after a woman, saying: Whosoeuer looketh on a woman to lust after her, hath committed adultery already in his heart. It is the malicious nature of the Deuill (as saith Bernard) to intice men to mischiefe. Mat.5.28.

Dæmonum est mala suggerere, nostrũ est Bernard.

non

it makes mée quake and shake, and not dare to commit sin, which otherwise I should haue committed.

O that men would remember their end, then they should neuer offend: O that men would alwayes set before their eyes, the *quatuor nouissima*: The day of death, the day of iudgment, the ioyes of heauen, and the torments of hell: then would not men liue so losely, but they would with all diligence worke out their saluation with feare and trembling: the which care of godlinesse the Lord grant to all men.

Thus much shall suffice for this first part of this Scripture: namely, for the parties that shall giue an account, who they be: namely, all men whatsoeuer. But I say vnto you, that of euery idle word that men shal speak, they, &c.

2 Of what things wee must giue an account.

The second part.

There must an account be made of many, yea, of things innumerable, but especially of these foure.

1 Of the thoughts of our hearts, according

according to that of Salomon: There shall inquisition bee made for the thoughts of the vngodly, there shall not a wicked thought passe in iudgement. Wisd.1.9.

If Adam had committed but one disobedient thought in heart against Almighty God, with full consent of will to haue performed the same, and though hee had not actually broken Gods Commandement: it was necessary that the second Adam (who is the raiser of our ruines, the ransome of our offences, and the restorer of life) should come and suffer the tortures of hell (as he did) or else wee with Adam had gone the high way to eternall misery.

No maruell therefore if our Sauiour Christ accounted him an adulterer that lusted after a woman, saying: Whosoeuer looketh on a woman to lust after her, hath committed adultery already in his heart. It is the malicious nature of the Deuill (as saith Bernard) to intice men to mischiefe. Mat.5.28.

Demonum est mala suggerere, nostrũ est Bernard.

non

non consentire. It is the propertie of the Deuill to intice and to suggest men to euill, and it is our parts not to consent to his inticements, but to resist them manfully, according to that of Peter; 1.Pet.5.9. Whom resist ye stedfast in faith: The deuill outwardly by the world, and inwardly by the corruption of nature, doth daily allure vs to sinne. Now if we consent to those his wicked motions (whether we performe them outwardly in act, or no) before God we haue committed the sinne: according 1.Ioh.3.15. to that of Iohn: He that hateth his brother is a man-slayer: because in will, in wish, and in desire, he hath already slaine him, although he doth not bring it into outward act, either for feare of the law of man, in that case, or for want of iust and fit opportunitie for the effecting thereof. Yea, the sinne of thought, the sinne conceiued in the heart of man, is not onely Mat.15.11. a sinne, but it is the rot and beginning of all sinnes whatsoeuer: for it is not that which goeth into man, that defileth him, but that which commeth out

out of him, that is, that which proceedeth from the heart of man.

The deuill first suggesteth, after suggestion commeth cogitation: after cogitation followeth affection: after affection followeth delectation: after delectation followeth consent, (now is the sin of thought fully committed:) after consent followeth operation: after operation followeth custome: after custome followeth desperation: after desperation followeth defending of sinnes committed: after defending of sins committed, followeth vaunting, boasting, and glorying in sinne, which is next to damnation it selfe: Thus the heart is the fountaine, from whence springeth all sin whatsoeuer. The Ladder of sin.

Yet haue we not many wicked ones in this world, that thinke the sin of heart to be no sin at all, or else but a small sin, that shall neuer be brought in question at the day of account: But let all these know, that, as of euery idle word, so of euery wicked and sinfull thought conceiued and nourished with-

within the heart of man, hath full consent to the performance of the same (for there is no sinne that can be committed without consent had) men, yea all men must giue an account.

I giue all men therefore (to the good of their soules) this good counsell of Salomon, Keepe thine heart with all diligence, for there-out commeth life: If thou keepest it not diligently and warily, there-out will proceed death: I meane, sinne, whose wages is death. The heart is a Will alwayes grinding either good corne or bad, either good thoughts or bad, therefore keepe it diligently for thy soules sake: let it meditate in the Law of God day and night, abandon all wicked motions, that at the day of iudgement thou maist be pure bread, and fine manchet for the Bread of Life, CHRIST IESVS his Table in heauen. The LORD grant this to me the Writer, thee the Reader, and to euery Hearer of it.

Prou.4.23.

Rom.6.23.

2 We must giue an account of our words.

Of

Of euery idle word that men ſhall ſpeake, &c. Word.

Diuers of the learned Writers haue diuerſly commented of this idle word, what it ſhould be: one, affirming one thing, another, another thing. Therefore I will (in a word) ſet downe the opinions of ſome of them, not incongruent, neither diſagreeable to the holy Scripture.

Gregory ſaith, that *Verbum otioſum eſt, quod iuſta neceſſitate, & pia vtilitate caret:* That is (ſaith he) an idle word, which is ſpoken, either without iuſt neceſſity, or godly profit. *Gregory.*

Ierome ſaith, that *Verbum otioſum eſt, quod ſine vtilitate loquẽtis vel audiẽtis profertur,* That is (ſaith he) an idle word, which is ſpoken either without edification of the Hearer or Speaker. *Ierome.*

Baſil, *Omne verbum quod non conducit ad propoſitam vtilitatem, vanum eſt & otioſum,* that is, Euery word, which belongeth not to an intended profit, is a vaine and an idle word. *Baſil.*

Maſter Iohn Caluin ſaith, that *Sermo otioſus pro inutili ſumitur, quinihil-* *Caluin.*

ædificationis vel fructum affert: id est, An idle word is taken for a word vnprofitable, for a word that bringeth with it no fruitfull edification. **So that from these descriptions of holy men, I doe describe an idle word on this manner:** *Verbum otiosum est, quod ad bonam rem non pertinet: quod non facit ad gloriam Dei viuentis: quod inutile est & infrugiferum: quod nec loquentem nec audientem ædificat: id est*, An idle word is that which doth not appertaine to a proposed profit: which tendeth not to the glory of the euer-liuing God: which is vnprofitable and vnfruitfull: which edifieth neither the hearer, nor the speaker. **If then (good brethren in Christ Iesus) so great account must be giuen of euery idle, vain, and fruitlesse word; what account (thinke ye) shall be giuen for swearing, cursing, banning and blaspheming?**

What account shall the swearer giue, that hath not one word in his mouth but it is guarded with an execrable oath?

How common (alas) this sinne of

swea

ſwearing is, who knoweth not? for the ſmall infants and tender children in our ſtreets, haue curſed oaths, *ad vnguem*, at their fingers end; yea, at their tongues end too. What account ſhall the curſing and banning tongue giue, that Cruelly, Diſdainfully, and Deſpightfully, ſpeaketh againſt his neighbour? What account ſhall the blaſphemous perſon giue, that ſpeaketh contemptuouſly of GOD, and ſayth, that Chriſt did caſt out deuils through the name of Beelzebub? If the iuſt ſhall ſcarce be ſaued, where ſhall the ſinner appeare? If account muſt be made of euery idle word, Lord, what account ſhall they make, that rap and vomite out blaſphemies againſt the terrible Iudge of heauen and earth?

Pſal.31.18.

1.Pet.4.18

As men think, and fondly imagine, that the ſinne of thought (vnleſſe it proceed into outward act) is but a ſmall ſinne: ſo likewiſe do they imagine of idle words, that they are but ſmall ſinnes, and a ſmall account for them ſhall be giuen.

But let all the world know, that no sin can be sayd to be small in respect of it owne nature, for the least sinne that can be committed in the world, is so weighty, as without repentance had, it will sinke the sinner downe to the bottomlesse pit of hell. Yet, notwithstanding an idle word, in respect of other sinnes, may be sayd to be a small sinne; yet as small as it is, it is able to damne the soule for euer.

Petrus. Well therefore sayth *Petrus Damianus, sermone secundo de vitio linguæ; Audiat lingua vaniloqua, audiat otiosa lingua, audiat & paueſcat, intelligat & perhorreſcat ſententiam horribilem, extremiq́ Iudicij terrorẽ, &c.* that is, Heare ô vaine babling tongue, heare, ô idle tongue, heare and tremble, vnderstand and quake at the hearing of the terrible day of Iudgement: He that hath hands to slay, hath hee not eares to heare? He saith, that of euery idle word that men shall speake, they shall giue an account thereof at the day of Iudgement.

Although an idle word be a small sinne

ſinne in reſpect of greater ſins, yet neuertheleſſe an innumerable company of idle words, congeſted, accumulated, and heaped vp together, they will make a mighty ſin. *Quid penna leuius? quid millio breuius?* What is lighter thē a feather? and what is ſhorter then the ſeed-mill? Yet, notwithſtanding, an innumerable company of feathers truſſed vp together, will breake the Porters backe. Small were the gnats that troubled Pharaoh, yet they being innumerable ouercame proud Pharaoh, and all the power of Egypt. An houre is but a ſhort time, but, *Dum hora horæ continua ſucceſſione congeritur:* While one houre by continuall ſucceſſion is added to another, the whole courſe of our liues is finiſhed. *Quid ſaxo durius, quid aqua liquidius?* What is harder then a ſtone, and what is ſofter then the water? Yet a Wiſeman ſayth: *Gutta cauat lapidem, conſumitur annulus vſu:* that is, Water by continuall drops doth eate vp the ſtone, and a ring by continuall vſe is worne in pieces. So an idle word,

Exod. 8. 24.

Poet.

although it be but a small sinne, yet many a little makes a mickle, many of them heaped vp together make an intolerable lumpe.

It hath bene, is, and euer will be, the fond nature of man, to imagine sinne a great deale lesser then indeed it is. A man would thinke that Adam (through the deuils suggestion, and through the abuse of his owne free-will) eating of the forbidden fruit, had committed but a small trespasse; yet he was guilty of euerlasting torment for the same. A man would thinke, that that poore man had committed but a small sin in gathering chips (of meere necessity) on a Sabbath day; yet he was by the Law stoned for his labour. A man would thinke that Peter had giuen his Master good counsell (when as Christ told him that he must goe to Ierusalem, and there suffer many things) saying, Master, fauour thy selfe and goe not: yet he was called Sathan for his labour. A man would thinke that Ananias and Saphira had committed but a small sin,

Gen. 3. 6.

Numb. 15. 36.

Mat. 26. 22, 23.

Act. 5. 5.

when

when as they did detaine part of the Apostles money, for feare of after-claps, and protested the contrary with a lie: yet they dyed both suddenly at the fæt of Peter. So a man would thinke, that an idle word were but a small sinne: yet Christ saith here, that a great account must be made for the same. For, by thy words thou shalt be iudged, and by thy words thou shalt be condemned. Seeing this is true, it behoueth euery man to set a watch before the dore of his lips, and to kæpe his tongue from idle and euill words, that he may obtaine that blessednesse: Blessed is he that hath not fallen by the words of his mouth. Mat.12.36. Eccle.14.1

3 We must giue an account of our workes, as appeareth to the Corinthians: We must all appeare before the Iudgement seat of Christ, and there receiue according to our works. Againe, the Preacher saith: That God will bring to Iudgement euery worke with euery secret thing, whether it be good or euill. He that hath liued in sinne, shall receiue the reward of sin, which Workes. 2.Cor.5.10 Eccl.12.14

is death and damnation; and he that hath liued in faith and amendment of life, shall receiue a crowne of glory, which the Lord will giue him at that day. It is the duty therefore of euery Christian to labor & to endeuor, with all diligent carefulnesse to liue well, þ at the day of Iudgement he may spæd well. *Eupratein*, Bene viuere, that is; liue wel, should be the delightsome posie, & sweet perfumed Nosegay of euery Christian: thus liue well, that thou maist die well, & after death eternally spæd wel, obtaining that blessednesse; Blessed are they that dye in the Lord.

4 Goods.

4 We must giue an account of our temporall goods, how we haue gotten them, whether iustly, or vniustly: how we haue spent them, whether we haue cloathed the naked with them, or whether we haue made naked the cloathed for them; how we haue disposed them, lest there be any debate for them after we be gone: therefore Esay telling Ezekiah, that he should not liue but dye, sayth: *Dispone domum tuam, &c.* Set thine house

Esay 38.1.

in

in order, for thou must not liue, but die. How then shall those griping Vultures make an account, that haue by oppression vndone their brethren: The world is growne so hard-hearted that men will rather suffer their brethren to starue in the streets, then to succour or relieue them: The dogs shall haue the remnant of the Rich mans table, before poore Lazarus shall haue one crum that falleth from the same. How shall these flinty hearts looke for one dram of mercy at the day of Iudgement? Let them looke with what measure they haue measured to others, it shall be measured to them againe: let them know, that if they will stop their eares at the cry of the poore, they shall cry themselues and shall not be heard: if they will be partakers with the saints of the ioyes of heauen, their brethren must be partakers with them of their wealth on earth: For this is to treasure vp treasures in heauen, to lay out their treasures on earth. Luk. 16. 11

Let men therefore so vse their tem-

temporall goods and worldly riches, as they may at the day of account receiue a Crowne of immortall Glory.

5 Time. 5 We must giue an account of the time wherein we liue, and of our seuerall vocations, how we haue employed our selues in the same.

Bernard. Saith Bernard: *Omne tempus tibi impensum requiretur à te qualiter fuerit expensum: id est*, All the time that God hath giuen thee, shall be required at thy hands, how thou hast spent it. Whether in the seruice of God, or in the seruice of Sathan.

The Prince must giue an account how he hath gouerned his kingdome, whether he hath (as it becommeth Gods Vice-gerent) mildly, louingly, and carefully trayned his Subiects vp in the worship of God: or as a bloudie Nero, and hard-hearted Tyrant, cruelly oppressed them. The Ministers of the word of God (who haue taken vpon them *curam animarum*, The charge of soules) must giue an account, how they haue behaued themselues in their Ministery: whe-

the

ther they haue preached Christ for Christ, that is, for the conuersion of sinners to Christ, or (as hirelings) for lucre and gaine of worldly trash: whether they haue fed their Flocks carefully, or fed vpon their Flocks couetously. The Magistrate must giue an account, how he hath behaued himselfe in his Magistracy: whether he hath sought the maintenance of vertue, and the confusion of vice, or hath (his eyes being blinded with siluer scales) maintained iniquitie, and oppressed the innocent. The Housholder how he hath gouerned his family: whether in reading of holy Scriptures, and Prayer, to the praise and glory of God; or in reading of filthy fables, in gaming, dicing, playing, swearing, and such like. Yea, euery man must giue an account of the time spent in his seuerall calling, from the highest to the lowest. Let euery Christian therefore beware of misspending his time, liuing in sensuritie lowsely, and of losing his time securely, and carelesly: for there will

come

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come

come a day, when for euery houre of thy life thou shalt giue an account how thou hast spent it: according as Salomon telleth the careleſſe liuer

Eccl.11.9. Reioyce ô young man in thy youth cheere thy heart in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes but know, that for all these things God will bring thee to iudgement. Time lost can neuer be recouered, the houre past cannot be recalled: Time is painted like an old man hauing a locke of haire on the hinder part; to signifie that men should lay hold of time comming, and make much of it when they haue it: for being once gone, it can

Augustine. neuer be recouered. Augustine confesseth that he spent his time idely when he stood gazing and looking on a spider, how she catcht a flye in her net. But alas, mē in these daies do not only spend their time in idleneſſe (which is a shameful fault among christians) but also in all manner of euill: They

Amos.6.3. put off from them the euill day, namely, the day of death and iudgement

and

and boldly approch to the seat of iniquity: a matter much to be lamented.

Let euery Christian therfore haue a care of the expence of time, lest (had I wist) come to too late: for the damned in hel, if they had this fauor of God to liue on the earth againe, and to haue hell broken lose (which they shall neuer haue granted) they would liue so strictly, as they might be chronicled for admirable spectacles to the whole world: It is the duty therefore of euery man to imitate that person, that vigilant person, that carried alwayes about with him in his pocket a little clocke, and when he heard it sound, he would instantly examine himself how he had spent that houre: thus should Christians examine themselues, that they may neuer be examined of the Lord; iudge themselues, that they may neuer be iudged of the Lord; and account with themselues, that they may neuer be brought to an account of the Lord. Thus much for the second part of the Text: namely of what things we must giue an account.

Example.

But

But I say vnto you, of euery idl word,&c. Before I speak of the thir part of this Text, namely, of th Iudge, to whom we must giue an ac count, I thinke it very necessary t speake of a few things, which bein well considered, we may be able to ab staine from idle words, and shall hav the lesse account to make at that day Three things therefore there are which being performed, we shall ab staine from idle words.

1. A man must consider what h speaketh.

2. To whom he speaketh.

3. When he speaketh.

Quid. 1. What he speaketh: Peter te

1.Pet.4.1. leth vs what we ought to speak, in hi first Epistle: If any man speake, le him speake as the words of God. A gaine, Paul to the Ephesians sayth

Eph.4.29. Let no corrupt communication pro ceed out of your mouth, but tha which is good to the vse of edifying that it may minister grace to the hea rer. So that we ought to speake a boue all things of God and his word

of good and honeſt matters, if we will ſhew our ſelues to be true chriſtians, and abſtinent from idle words. We ſhould ſay with Dauid, I will alwayes giue thankes to the Lord, his prayſe ſhall be in my mouth continually. We ſhould reſolue with Iob, and ſay: My lips ſhall ſurely ſpeake no wickednes, and my tongue ſhall vtter forth no deceit: then ſhall we vſe our tongues to that purpoſe, to which they were created. Pſal.34.1. Iob.27.4.

The tongue in Hebrew is called, *Kebod*, id eſt, *Gloria*. Glory: becauſe it is an inſtrument to ſing forth the glory of God vpon earth. If we vſe our tongues to this purpoſe, then we may truly ſay with the Poet, *Lingua quid melius?* What is better then the tongue? But if it be abuſed to the diſhonor of Almighty God, if it be an vntamed member, vttering out idle, and euill words, then may we conclude with the Poet, and ſay: *Lingua quid peius eadem?* What is worſe then the tongue? Poet. Mat.12.34.

Let euery Chriſtian therfore ſhew him,

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Let euery Chriſtian therfore ſhew him,

himselfe (as he professeth) a Christian in his speech: For out of the abundance of the heart the mouth speaketh. Even as the heart standeth affected, so is the speech of every man: For *Lingua est mentis interpres:* the tongue is the interpreter of the minde: the chaste man speaketh chastly and honestly; the wanton speaketh lewdly and luxuriously: the envious person speaketh bitingly, and bitterly. Even as by his speech a man may be knowne what Countrey man he is: so a man by his speech may be knowne to what kingdome he belongeth.

Mat.12.34.

There are three kingdomes, and men by their talke may be knowne to which of these they belong. There is, 1. *Provincia Cœlestis*, The Kingdome of heauen: and the speech of this Countrey is, praising of God, talking of his word, giuing of thanks for the great benefits we haue receiued, and speaking of diuine and heauenly matters: he therfore that speaketh on this maner (*Idq; non hypocriticè*

Three kingdomes

1

that

that is, not hypocritically: For, *Simulata sanctitas duplex iniquitas*: counterfeit holinesse is double vngodlines) surely appertaineth to the Kingdome of Heauen.

2 There is *Prouincia terrestris*, the Kingdome of earth: and the speech of this Countrey is talking of terrene and earthly matters, muzling with the Mole in the cranies, *Terrarumque foris*, and in the pores of the earth: quite contrary to the nature of man: for, *Os homini sublime dedit* (saith the poet) *cœlumq; tueri iussit*: God gaue man a lofty face, and bade him looke aloft, and hold vp his head towards heauen. Accoording to that of Iohn: *Qui de terra est, de terra loquitur*: He that is of the earth, speaketh of the earth. And againe: They are of the world, therefore speake they of the world. *Ouid.* Ioh.3.31. 1.Ioh.4.5.

3 There is *Prouincia infernalis*, The Kingdome of hell: and the language of this countrey is swearing, forswearing, cursing, banning and blaspheming: if therefore thou sett

such a one, it is to be feared that he belongeth to ye Prouince of hel: Thou therefore that wouldest belong to Gods thrice-blessed kingdome, thou that wouldest abstaine from idle words, and so haue the lesse account to make; thou must beware what thou speakest, thou must talke of God and of his word, of holy and heauenly matters.

Cui. 2 He that would abstaine from idle words, must consider to whom he speaketh; if he speaketh to a fole, he must vse few words, for he spendeth his breath in vaine: if he speaketh to a froward and contentious person, he must vse milde and gentle words, or else he taketh the bellowes to quench the fire: If he speaketh to a wise man he must vse no vaine Tautologies or needlesse repetitions: for *frustra fit per plura, quod fieri potest per pauciora*, it is in vaine to vse many words, where we may as well be conceiued in few. If these things be not considered, we may (yea speaking of diuine and holy matter) offend in idle words.

3 If we would abſtaine from idle words, we muſt alſo conſider when to ſpeake; ſaith Salomon: there is a time to ſpeake, and a time to hold ones peace. Saith one: There is a time when ſome thing may be ſpoken, and there is a time when nothing may be ſpoken, but there is no time when all things may be ſpoken. Theſe three things well conſidered of vs, we ſhall abſtaine from idle words, & haue the leſſe account to make at the day of Iudgement. Againe, euery Chriſtian, as he ought to imitate Chriſt in all things, ſo he ought to imitate him in his words. Gregory ſaith, that *Omnis Chriſti actio noſtra debet eſſe inſtructio: id eſt:* Euery action of Chriſt ought to be to vs an example of imitation. Chriſt had three things in his words worthy of conſideration, which we muſt likewiſe labour to haue, if we will abſtaine from idle words.

Quando.

Eccleſ. 3. 7.

Gregory.

1

1 He had *veritatem in verbis:* truth in his words: yea, he reporteth of himſelfe in Iohn: that he is *Via, Veritas, & Vita:* The Way, the Truth, and

Ioh. 14. 6.

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2. 2 Christ had *vtilitatem in verbis*: profit in his words. As he spake truly, so he spake profitably: He neuer spake one idle or vnprofitable word throughout the whole course of his life, which was aboue 32. yeeres.

3. 3 Christ had *moderamen in verbis*: A meane in his words. He neuer was in words excessiue; and when iust and necessary occasion was offered, he was neuer deficient: but Ladie Meane (I meane golden vertue) drew forth his well contriued words out of the rich Conduit of his euer flowing heart. He fulfilled that saying of Iesus the sonne of Syrach: The words of the wise are weighed in a ballance: Eccl. 21. 25.

3

In these three things should euery one imitate Christ Iesus, and then we should abstaine (as he did) from idle, vaine, friuolous, and vnprofitable words; for which, a great account must be giuen: The which imitation of Christ, the LORD, for Christ his sake grant to all men, that they being like vnto him, may be receiued to reigne with him and his holy Angels, in the thrice happy heauens at that day. Amen.

Text. But I say vnto you, that of euerie idle word that men shall, &c.

The third part. 3 To whom this account must be giuen. Although in this Scripture that Iudge is not expressly mentioned, yet notwithstanding, *quod subintelligitur non deest*: that which is vnderstood is not wanting; and therefore not to be omitted.

This Iudge therefore, before whose tribunall seat all mankind must appeare, it is CHRIST: for he was anointed of his Father into a triple office; to be a Priest after the order of Melchisedech: to be a Prophet af-

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ter the order of Dauid: to be a King after the order of Salomon: Therefore Christ, as he is King ouer all in heauen and earth, is this Iudge before whom we must all appeare: The truth of this is euident in the Epistle of S. Paul to the Corinthians: Wee must all appeare before the tribunall seat of Christ, &c. We reade also in John; that the Father iudgeth no man, but he hath committed all iudgement to his Sonne. And in Mathew it is written; that all power is giuen to Christ in heauen and in earth. This was prophesied of him in the Psalme: Thou art my Sonne, this day haue I begotten thee: aske of me, and I will giue thee the heathen for thine inheritance, and the ends of the earth for thy possession: Thou shalt crush them with a scepter of Iron, and break them in pieces like a Potters vessell.

2.Cor.5. 10.

Ioh.5.22.

Mat.28.28.

Psal.2.7, 8,9.

And againe in another place: Sit thou at my right hand, vntill I make thine enemies thy foot-stoole. Yea, it is an Article of our faith to beleeue, that IESVS CHRIST shall

Psal.110.1.

come

come againe to iudge both the quicke and the dead.

Christ is therefore the Iudge: yea he is *verè Index*, a right Iudge, for this word *Index*, that is, Iudge, is as much as *ius dicens: id est*, One that speaketh Iustice: and *Indico*, that is to Iudge, is as much as *ius dico*, to speake Iustice: and *indicium*, that is, iudgement, is as much as *iurisdicium*, if I may so tearme it, that is, a Iust and Right speech. Iudge.

So Christ being an vpright Iudge, maintaineth Iustice in Iudgement: he is a Iudge that will vse no partiality, but will reward euery man according to his workes: he is a Iudge that hath no respect of persons. Men in this world may fitly be compared to Actors of a Comedy vpon a Stage: Wherein, one acteth the part of a Prince, another of a Duke, another of an Earle, another of a Noble-man, another of a Gentleman, another of a Magistrate, another of a Marchant, another of a Countriman, another of a Seruant: one acteth one Rom. 2. 11.

part; one another: and so long as they are vpon the stage, so long there is respect (according to their parts) one of another amongst them: But when the Comedy is ended, and the stage pulled downe, then there is no such respect amongst them: yea, many times he that played the baseſt part is the best man.

So likewise, so long as men act sundry parts vpon the stage of this earth, that is, so long as men do liue in seuerall vocations, so long there is respect amongst men, and that worthily: but when as the Comedy shall be ended, that is, the day of dome shall come vpon all men, when as the stage shall be pulled down, that is, the earth shall be changed, (for the earth shall neuer be brought ad non ens, to nothing: but only the corruptiue qualities shall be consumed) then shall there be no respect of persons amõgst men: yea, it may be that the poore man shall be greater before God than the rich man. Yea, and besides all this, vpon the earth God hath no respect of

persons

persons (although there be respect amongst men) but euery man shall receiue according to his workes, the Prince as well as the Subiect, the Rich as well as the poore.

If a Iudge then should come into a Citie, and should iudge the greatest part of the Citie to death, sparing no man, *nec precio, nec prece*, neither by bribes, nor entreaties: would not euery man in that Citie be in great perpleritie and feare? So feare this Iudge, who shal come with thousands of Angels in great Pompe, Maiestie, & Glory, into the City of this world, and iudge the greatest part of mankind to death and damnation, sparing no man; neither *precio*, nor *prece*, neither by bribes, nor yet by entreaties, a Iudge that will vse no partialitie: A Iudge that is able to destroy both body and Soule in hell fire for euermore: Feare this Iudge, this terrible Iudge, this iust Iudge, this strict Iudge, that will not suffer one idle word to escape in iudgement: thou that hast offended this Iudge by thy mani- Iam.4.12.

manifold transgressions, thou hast deserued for them euerlasting torments in the pit of hell, feare him quake and tremble before him, at the hearing of this hard saying: But I say vnto you, that of euery idle word that men shall speake, they shal giue an account thereof at the day of Iudgement.

If Paul a chosen vessell, and a faithfull seruant of Iesus Christ, was afraid of this iudgement: If the iust and vpright man Iob cryed out and said: *Quid agam, quò me conuertam cum venerit Dominus ad iudicandum?* Iob.31.14. What shall I doe, ô whither shall I turne me, when the Lord commeth to iudgement? If blessed Hilary (who from the fourteenth yeere of his age serued the LORD in singlenesse of heart, and in sincerity of life to his liues end) was afraid of this day, as it appeareth by his speech vpon his death-bead: *Egredere anima, egredere: quid times? quid dubitas?* Hilarion. That is, Go forth, O Soule, goe forth: Why art thou afraide? Why doubtest thou? thou hast serued Christ these seuentie yeeres,

ceres, and art now afraid to depart?
If these holy men were afraid of this
terrible day, how oughtest thou
(O sinner) that art defiled with
sinne, from top to toe, that hast not
rued thy God (as thou oughtest)
one day in seuentie yeeres, how
oughtest thou to quake and tremble?
If the Iust shall scarce be saued,
where shalt thou (poore wretch) ap- 1. Pet. 4. 18.
eare?
If the people of Israel trembled at Exo. 16. 18.
he presence of God on Mount Sinai,
when the Lord gaue vnto them his
law, and (as a Schoole-Master)
ead a Lecture to all the world: how
errible will his presence be when he
all come to exact this Lecture at
y hands, how thou hast conned the
ame?
If Iohn and Daniel, at the sight of a Apoc. 1. 17.
ilde Angell, fell vpon the earth as Dan. 8. 17.
ead: how shalt thou (poore sinner)
dure the presence of this terrible
udge? If Haman could not abide the
grie countenance of King Ahasue- Hest. 7. 6.
h, how shalt thou (O wicked man)
abide

abide the angry countenance of thi
Gen.3 8. frowning Iudge? If Adam for th
commission of one sinne, ranne fro
God in great feare, and hid himsel
behinde the bush: whither shalt tho
(O sinfull Adamite, that hast com
mitted as many sins, as starrs in sk
as haires on head, and sands by Se
Immo horum numerus numero non cl
(ditur v
Yea, the number of them is not to b
numbred) whither (I say) shalt tho
desire to runne? and where shalt tho
wish to hide thy selfe from this terr
ble Iudge? O (saith Augustine) *Ma*
Augustine. *lent impij esse in inferno, quàm videre f*
ciem irati Iudicis: The wicked had r
ther be tormented in hell, then see th
face of this fearefull Iudge. Then sha
thou cry to the mountaines; *Cad*
super me, Fall vpon me: and to the hil
Apoc.6.16. *Abscondite me à facie sedẽtis super thr*
num, & ab ira Agni: id est, Hide m
from the face of him that sitteth vpo
the Throne, and from the wrath of t
Lambe.

Then shall the Booke be opened,
delic

delicet, the euidence of thy workes in this life, recorded freshly in the testimony of thine owne conscience, and in the true and infallible memorie of Gods eternall wisdome: then shall thy sinnes be set in order before thine eyes: heauen and earth shall witnesse against thee; yea, thine owne Conscience shall condemne thee: and *Conscientia est mille testes*: Thy Conscience is a thousand witnesses to condemne thee. The deuill shall pleade hard (most pittifull wretch) for thy Soule and body, accusing thee on this manner: *O Iudex iustissime*, O most iust Iudge, thou hast, in the abundance of thy loue, suffered many torments of hell vpon the Crosse at Golgotha, for the redemption of this wretch: thou hast offered him (times innumerable) redemption, iustification, and endlesse happinesse: yet nevertheless he hath despised thee, and hated thy instruction, and hath chosen rather to follow me, then thee; rather to walke in iniquitie, after my example, then in holinesse of life, after thine; he hath cho-

Psal. 50. 11.
Psal. 50. 4.
Rom. 2. 15.

chosen to be my seruant, rather then thine: therefore what remaineth, but that thou shouldest refuse him, that refused thée, and that I should receiue him to euerlasting torments, that hath hitherto serued me?

When thou (poore soule) shalt heare this pitifull Plea, and confesse the same to be too true: what shall become of thée, or whither shalt thou turne thée for comfort? Alacke, alacke, thou shalt haue no hope of saluation: for aboue thée, thou shalt sée the Iudge angry with thée for thy sins, and the blessed Angels reioycing and laughing at thy destruction: beneath thée, thou shalt sée hell open, and the fierie Furnace ready to receiue thée to torment: on thy right hand, shall be thy sinnes accusing thée: on thy left hand, the deuils readie to execute Gods iudgements vpon thée: within thée shall lye thy Conscience gnawing: without thée, the damned crue bewayling, on euery side fire burning; and then shalt thou receiue this lamentable sentence: Goe from me, ye

Mat. 25. 41.

cursed

curſed, into euerlaſting fire, which is prepared for the deuill and his angels. Euery one of theſe wordes are able to rut thy heart a ſunder. Goe from me: Hitherto I haue bin a Father to thée, I haue beſtowed many comfortable benefits vpon thée, I haue had great care of thée; but now goe from me into tormentes inexpreſſable, where thou ſhalt cry vnto mée, but I will not heare thée, in torment ſhalt thou lye comfortleſſe, in hell thy torment ſhall be endleſſe: I will put a gulfe betweene thée and me, to make thy tormentes remedileſſe: thou ſhalt be dying alwayes yet neuer dead: thou ſhalt ſéeke death, but neuer finde it: thou ſhalt be burning alwayes, yet neuer burnt to death: thy meate ſhall be griping hunger, and famine intolerable, thy drink, ſhall be lakes of fire and brimſtone: thy muſicke ſhall be howling and roaring of crying deuils, and weeping, wailing, and gnaſhing of téeth.

Goe.

Apoc.9.6. Luk.6.25. Pſal.11.6. Mat.13.42.

Ye curſed. Thou haſt béene called hitherto by renowned & glorious titles;

Ye curſed.

tles; as Prince, Duke, Noble, Reuerend, Maister, &c. But now thou shalt haue another title: thou shalt be called Cursed, cursed shalt thou be of God, whose curse is *Pœnarum inflictio, id est*, punishment: cursed shalt thou be of all the blessed Angels in heauen, whose curse is *Conscientiæ cruciamen, id est*, vexation of thy conscience: Cursed shalt thou be of all the deuils in hell, whose curse is *Pœnarum executio, id est*, the execution of thy punishment prescribed; according to that of the Poet; *Minos examen, Radamanthus dat cruciamen: tertius heu frater tertia iura tenet: id est*, One deuill rippeth vp thy examination, another deuill tormenteth thee, the third is not behinde to adde one torment to another vpon thee. Cursed moreouer shalt thou be of all the damned crue, whose curse is *Pœnarum aggrauatio, id est*, the augmentation of thy torment: Thus cursed shalt thou be of all things for euermore.

Into euerlasting fire. Into euerlasting fire: O miserable torment! There were some comfort to

to the damned ſoule, if theſe tormẽts ſhould haue end; but that ſhall neuer be. O miſerable wretch! Thou ſhalt be bound hand and foot, and caſt into this euerlaſting fire. In reſpect of which fire, all earthly elementall fire is but as fire painted on a wall; thy tormẽts ſhall be endleſſe, eaſeleſſe and remedileſſe. Mat. 22. 13

Which is prepared for the deuill and his angels: Heauen was prepared for thée, and not hell: thou wert borne to glory, and not to torment; but becauſe thou haſt choſen to follow the deuill and not Me, therefore, Goe from me, ye curſed, into euerlaſting fire, which is prepared for the deuill, and thee his wicked angell, where thou ſhalt lie weeping and wailing and gnaſhing of thy teeth for euermore. Which is prepared.

The conſideration of theſe things ſhould ſtirre vp euery Chriſtian to loke about him, to be carefull and circumſpect to all his wayes, that he tread not his ſhoe awry at any time, that he offend not this feareful Iudge

in any thing, that at this day of iudgement he may finde him a gentle and louing Lambe, and not a Lyon of Iuda; for as to the wicked this Iudge is terrible, so to the godly he is a friendly and a welcome Iudge: as to the wicked the day of Iudgement is a day of desolation, a day of clouds and blacknesse; so to the godly it is a day of Redemption: yea, the godly shall leape for ioy at that day; and for the comming of that day, the blessed Spirits in heauen cry out, saying: How long Lord! and the blessed ones vpon earth desire the comming of this day also; saying with Paul, *Cupimus dissolui, & esse cum Christo; id est*, We desire to be dissolued and to be with Christ; and praying with Iohn, *Veni Domine Iesu*, Come Lord IESVS, come quickly. Let euery Christian therefore so lead his life, that it may goe well with him at that day: What if I haue all the world, and lose my soule at that day, what doth it profit me?

Zeph.1.15

Apoc.6.9, 10.

Phil.1.23.

Apoc.22.

Mat.16.26

If a man be called to appeare before some earthly Iudge, he will haue an

an especiall care to array himselfe in the best manner he may, and to behaue himselfe accordingly, that he may be the better accepted of him. So euerie Christian, against the day of Iudgement, when he must appeare before the King of Kings, and Iudge of all the world, must haue an especiall care to put on the Wedding garment of Christs Righteousnesse and Regeneration, lest he be sent packing to hell with the wicked, and all those that forget God

Mordecay, because he went basely in sackcloth, could not be permitted to come into the Kings Palace: and doest thou thinke (whatsoeuer thou art) that thou shalt be admitted into that Glorious Palace of the King of Heauen, hauing on the stinking, defiled, and abominable garment of impurity, and the menstruous cloth of iniquitie? No, no, the Lord will spue thée out of his mouth: a stinking carkas stinketh not so before men, as a polluted sinner in the nostrils of Almightie God. Hest. 4. 2.

Dan.1.4. Nebuchadnezzar would haue no
children in his Palace, but those that
were wise and beautifull: and do
thou thinke that the King of Heaue
and earth wil haue any fooles, that is
sinners (for the sinner is called a fo
Psal.14.1. in the Scripture: The foole saith
his heart there is no God) to dwel wi
him in his Palace: or dost thou thi
that any vgly person shall be suffer
there, that is, any sinner: (for the sin
ner is an vgly, and abominable thi
in the sight of God:) No, the Lor
will entertaine none into his Kin
dome, but such as are beautifull, shi
ning in holinesse, puritie, and righ
ousnesse, as the portals of the bu
nish Sunne: such as are without spot
or wrinkle, *Omnino ad imaginem su*
altogether like vnto him: holy as
is holy, pure as he is pure: Such
the Lord haue in his Kingdome
sing Halleluiah: Saluation, and Glo
Apoc.19.1. and Honour, and Power be to
LORD our GOD.

Therefore as the theefe is exceed
prouident, and very carefull how

may answer the Iudge at the Barre: and as in earthly Courts men will be very carefull to prouide an answer against they be called: yea, and will make some friend to the Iudge, that they may speed the better: so likewise euery Christian soule should carefully prouide a good answer against he be cited by the Apparitour Death, to appeare before Christ at the generall Court of heauen: and that then it may goe well with him, let him get some friend to moue the Iudge in his behalfe, as he tendreth the welfare of his deare Soule. And who must that friend be? not Marie, nor Peter; but it must be CHRIST IESVS, that sitteth at the right hand of his Father in glory, and maketh daily intercession for the sinnes of the whole world. Get him for thy Proctour (who offereth himselfe to all) and then happy shalt thou be; the Deuill shall not preuaile against thee, for CHRIST hath broken his head; the gates of hell shall not preuaile against thee, for Christ hath conquered them, & death shall not

hold thee captiue, for Christ hath ouercome it: Happy art thou that art in such a case; yea blessed art thou, if thou hast the Lord for thy God.

Psal. 144. 15.

Thus much for the third part of this Text: namely of the Iudge to whom we must giue an account.

Text. But I say vnto you, that of euery idle word, &c:

The 4th part. 4 When we shall giue an account: It is said here, at the day of Iudgement.

The time when this great and generall day shall be, cannot be knowne of mortall man: yea, it is not for man to know of it: as we may reade in the Acts: It is not for you to know the times and seasons, which God hath put in his owne power: yea, Christ himselfe knoweth not of this day. But of that day and houre (saith Marke) knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, saue the Father; *id est*, Christ according to his humane Nature knoweth not of it, but according to his Diuine Nature, he knoweth of it

Acts 1.7.

Marke 13.

it as well as God the Father: for he is co-equall with God the Father, in Knowledge, Wisdome, and in all things whatsoeuer: yea, he knew of this day before the foundation of the world was layd; yea, He himselfe shall sit Iudge at that day.

God will not haue vs know of this day, when it shall be, for these three causes.

1 To proue and try our patience, faith and other vertues: to see whether we will put our whole trust and affiance in him, although we know not the time of our dissolution. 1.

2 To bridle our curiosity, and peruish inquisition after such (too high) matters: *Quæ supra nos, nihil ad nos:* That which is aboue our capacitie, wee ought not to meddle withall. 2. *Aristotle.*

3 To kéepe vs in continuall watchfulnesse: for if we knew certainly the day of death and iudgement, surely it would be a great and forcible motiue to draw vs to a lose, negligent, and secure kinde of life. Watch therefore (saith the Euangelist) because ye 3. Mat. 24. 42.

know not when your Master will come. For these three causes the Lord will not haue vs know of the time of iudgement.

Although (my beloued in Christ) we know not the certainty of the time of this day: yet neuertheleſſe we must know, that this great and generall day cannot be far off, both according to the Prophesies of holy Fathers, as also to the truth of holy Scriptures.

Augustine. Augustine, in his booke vpon Genesis, against the Manichees saith, that the world should last fiue ages: the first from Adam to Noah; the second from Noah to Abraham; the third from Abraham to Dauid; the fourth from Dauid to the transmigration of Babylon; the fifth from the transmigration of Babylon, to the comming of Christ in the flesh; the sixth from the comming of Christ in the flesh, to his comming againe to iudgement. So that according to his Prophesie, we liue in the last age, which last age is

1. Ioh. 2. 18. called of Iohn, *Hora extrema*, or *horanouissima*

nomiſſima, the laſt houre: But how long this laſt houre doth laſt, he that is Alpha and Omega, the Firſt & the Laſt, the euerlaſting God alone doth know.

The Hebrewes they boaſt of the Prophecy of Eliah, a great man in thoſe dayes: he prophecied that the world ſhould laſt 6000. yeares: 2000. before the Law, 2000. vnder the Law and 2000. from Chriſt to Chriſt. *Eliah.*

If this his prophecy holds true, the world cannot laſt 400. yeares: for ſince Chriſt his comming in the fleſh, it was 1617. at Chriſts-tide laſt paſt. according to the computation of the Church from time to time. But leauing men, and comming to the Scriptures, which cannot erre, for *Humanum eſt errare*; Man may, yea and doe many times erre.

Saint Paul ſaith to the Corinthians: We are they vpon whom the ends of the World are come. If therefore the ends of the world were come vpon them that liued aboue 1562. yeares agoe, then ſurely Domes day cannot now poſſibly be farre off. 1.Cor.20. 11.

Iam.5.9. Iames likewise saith: Behold the Iudge standeth before the doore.

Mat.3.2. Iohn Baptist preached Repentance to the Iewes, saying: Repent, for the Kingdome of Heauen is at hand.

So that by these places of Scripture it is euident, that the Generall day of Iudgement is at hand: as also by the signes and tokens which should goe before this day immediately, of which, many, yea, almost all, are already fulfilled.

Moreouer, we must (deare brethren) know, that there is a two-fold iudgement; the one called a particular Iudgement, the other called a generall Iudgement.

1 Death what. 1 The particular Iudgement is exercised and executed vpon euerie man, immediatly after death, which is *Segregatio animæ à corpore*: A separation of the soule from the body.

Of this particular iudgement we may reade in the Epistle to the Hebrewes: It is appointed vnto men that they shall once die, and after that commeth Iudgement. And though the

Heb.9.27. 2.Es.14.15.

generall

generall iudgement commeth not these 4000 yéres; yet particular iudgement commeth at the day of our death; and woke as we at the day of our death shal be found, so shall we be iudged: and as we then shall be iudged, so shall we be iudged at the generall iudgement.

2 The general iudgement (of which this Scripture speaketh) is exercised and executed vpon al men together, by Christ; who shall, by his power, raise all those vp againe that haue bin dead from the beginning of the world, to that time: and they shall be presented all together (being againe vnited to their soules) before Christs Tribunall seat, who shall come downe in a Cloud from heauen, in great Maiestie and Glory, with thousands of blessed Angels attending vpon him: and hée shal giue sentence vpon all in general: the wicked shal be cast into euerlasting fire, & the godly he shall carry vp with him into *Cœlum Empireum*, the third and highest heauen, (where he now in body reigneth and remaineth) there to reape ioies vnspeakable for euermore.

But

Ob. But some man may obiect and say, Why (I pray you) shall there be a generall iudgement, when as all are iudged in the particular iudgement: what, shall there be two iudgements executed?

Ans. There shall (notwithstanding the particular) be a generall iudgement: and that for three causes.

1. 1 Because in the particular iudgement, the Soule of man is iudged only: but then both Soule and body shall be iudged.

2. 2 In the particular iudgement, the Soule only is either rewarded or punished: but then both Soule & body, either shall be rewarded with ioyes, or punished with torments.

3. 3 There shall be a generall iudgement, to declare to all the world, assembled then together, the iust iudgement of God, that he hath iustly saued the Godly, and iustly condemned the wicked: yea, the very wicked themselues shall confesse no lesse.

By reason of this generall iudgement, some light-brain'd Heretikes ther

there be that say, that there is no par-
ticular iudgement at all, and that the
Soule immediatly after death is not
iudged; for whereas it is sayd, *Hodie*
mecum eris in Paradiso: To day thou Luke 23.
shalt be with me in Paradise, the speech 43.
of our Sauior to the theefe: they take
that word (*hodie, id est*, to day) for 1000
yeeres; and bring for proofe hereof the
place of the Psalm, A thousand yeeres Psal. 90.4.
in thy sight are as yesterday.

But to answer them: this place
of Scripture is not so to be vnder-
stood, as that a thousand yeeres should
be taken for a day, or a day for a thou-
sand yeeres: for he saith not, a thou-
sand yeeres are a day: but a thousand
yeeres in the sight of God, that is, in
respect of the eternitie & euerlasting-
nesse of God, are as a day: It is there-
fore spoken on this maner, to expresse
the eternitie of God, as if he should
say: A thousand yeeres with man, in
respect of the eternity of God, are but
as a day: for as many as are, haue bin
and euer shall be the dayes of man, so
many thousand, yea, so many thou-
sand

sand thousands yeeres is the Eternitie of God: He is Alpha and Omega, the First and the Last, before all beginnings, and shall neuer haue ending.

Gen. 2. 17. Againe, they alledge that place of Genesis: In that day that thou eatest thereof; (namely, of the forbidden fruit) thou shalt die the death.

Ob. Now (saith the Heretique) that day they died not, but liued many hundred yeeres after: Therefore, by a day, is vnderstood many hundred yeeres.

Ans. But I answer, that that day (wherein ADAM did eat of the forbidden fruit) euen that day did he die: that is, that day by sinne he was separated from God, then the which separation no death is greater: for, *Ut vita corporis est anima, ita vita animæ est Deus; tolle animam, perit corpus; tolle Deum, moritur anima: id est,* As the soule is the life of the bodie, so God is the life of the soule; take away the soule, the bodie dieth; take away God, the soule is dead: So Adam that day died in Soule, being

Augustine.

ing ſeparated from the Lord; yea, that day Adam was made ſubiect to death in this life, and in the life to come; that day hée had the beginnings of death ſeazing vpon him; for hée was preſently caſt out of Paradiſe, into the ragged world, he was curſed and all his poſteritie; yea, hée ſhould haue gone to hell, had not the ſecond Adam broken the head of the ſubtle ſerpent that inticed him to ſinne. Yea, the Thiefe vpon the Croſſe had Paradiſe that day in his ſoule, in which he ſuffered in body; although hée had it not in ſo full meaſure, as he ſhall at the generall day, when his Soule ſhall take vnto it the body againe: *Hodiè*, to day, thy ſoule with my ſoule, ſhall be in Paradiſe: that is, in my Fathers kingdome.

Where is now the Heretique that confoundeth particular iudgement?

Where is now the Epicure, that thinketh there is no iudgement at all?

Where is now the ignorant Papiſt, that dreameth of Purgatorie? and he that fondly thinketh that there is

is *Limbus Patrum*, and *Limbus Puer-rum?* and where are those that imagi- of a place of aboad, betweene heaue and hell? I turne them all together t the Hebrewes for wisedome, in thi Heb.9.27. point, where they shall find, that afte death, the Soule of man is iudged.

Phil.1.23. Would Paul haue so earnestly des red to haue bẽn dissolued, if he shoul not presently haue bẽn with Christ

1.Cor.13. 12. He saith, That in this world we se in a glasse darkly. We sée but God back-part as Moses did: that is, but little of the fauour of God: but the that is, after this life ended, we sha Exo.33 23. see God face to face: that is, we sha haue the full fruition of him.

Luk.19.22. We reade of Diues and Lazaru that after death, the one was iudge to heauen, the other to hell: which a Parable, to signifie the truth of th particular iudgement.

Eccl.12 7. And (to conclude this point) w read in Salomon: that the dust retu neth to the earth from whence it cam and the Spirit to God that gaue it.

So that we may learne from hen

the vncertainty of the day of Iudgement. Well saith Bernard: *Nihil certius morte, hora mortis nihil incertius:* that is, Nothing is more certaine then death, and there is nothing more vncertaine then the houre of death.

The vse hereof. *Bernard.*

Let euery Christian therefore (that wisheth the saluation of his Soule at the day of death and Iudgement) beware of security and careleſſe liuing: let no man deferre repentance, and amendment of life, leſt death come when he loketh not for it, and ſo being vnprepared, he be caſt into hell-fire.

The old world had 120. yéres to repent in: Niniue had 40. dayes to repent in: Israel had 40. yéres to repent in: but thou (O man) knowest not how long thou hast to liue: thou hast no leases of thy life, thou art here to day, and gone to morrow: when the houres of thy life be ended, and the glaſſe out-runne, thou muſt away: death waiteth for thée in euery place, and at all times; therefore wait thou for it, playing the fiue wiſe Virgins, that

Gen. 6. 3. Ionas 1. 4. Pſa. 9. 5. 10.

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had the candle of faith burning in their
Mat.25.4. lamps of their hearts, nourished with
the oyle of loue and workes.

Ierusalem, because she could not be
brought to repentance, she was de-
stroyed: many hundred thousands of
her children were famisht to death
and many hundred thousands taken
Iosephus. captiue by Titus Vespatian, the Ro-
man Emperour: many cast to wild
beasts and deuoured.

The children of Israel, because
they were a stiffe necked people, an
a froward generation, and would no
be brought to Repentance; how many
thousands of men lay slaine in the
Wildernesse? 600000. Males, except
Ioshua and Caleb.

Gen.7.23. The old world, because they would
take no warning, and could not be
brought to amendment of life, the
flood drowned them all, except faith-
full Noah and his godly family; Alas
except thou repentest, thou likewise
shalt perish; according to that of Luke
Luke 13.3. Except ye repent, ye shall all li-
wise perish: Beware therefore

repent betimes : *Fœlix quem faciunt aliena pericula cautum* : Happy is he whom other mens harmes do make to beeware.

Refuse no good motions knocking at the doore of thy heart, but entertain them willingly ; according to the counsell of Auguſtine : If he offereth thee grace to day (ſaith he) take it, make much of it, for thou knoweſt not whether he will offer the ſame to morrow : Make no long tarrying to turne to the Lord, and put not off from day to day : the longer thou remaineſt in thy ſinne, the harder it is for thee to repent : for, *Qui non eſt hodie, cras minus aptus erit* : If thou beeſt not fit for amendment to day, thou wilt be leſſe fit to morrow. Therefore, while the Lord ſpeaketh, make him anſwer : while he calleth vnto thee, let there be an eccho in thine heart, as it was in the heart of Dauid : Seek ye my face : thy face Lord will I ſeeke. And while it is ſaid to day, harden not your hearts : In no caſe deferre repentance : for the day of death and iudgement is

Auguſtine.

Poet.

Pſal. 27. 9.

vncertaine; as saith Chrysostome: *Pœnitenti veniam spospondit, sed vinc* di *in crastinum non spospondit*: that is, The LORD hath promised pardon to him that repenteth, but to liue till to morrow he hath not promised.

Obiect. But some there be in the world that will say; (the more it is to be lamented) I am young, I will liue a while after my hearts desire, and in my old age I will repent me of my sinnes: for God hath promised (which will be as good as his word) At what time soeuer a sinner doth repent him of his sinnes from the bottome of his heart, I will put all his wickednes out of my remembrance, saith the Lord. And will pray to the Lord for forgiuenesse of their sinnes, as Augustine said before his conuersion: *Ignosce mihi (pater) ignosce mihi, at noli modò*: Father giue me my sinnes, but not now: forgiue me sinne in my youth, and pardon me, in mine age: Thus they would be glad to die the death of the righteous: but they would not liue the life of the righteous: but let these graceless

Ezc. 18. 21 22.

Augustine.

persons

persons (that thus defer repentance) beware of two things.

1. Let them beware of sudden death: let them take hæd, lest they be cut off in the middest of their sins; as Iobs Children in the middest of their banqueting and ryoting were suddenly slaine by the fall of a house: and as the Flood came vnlooked for, and drowned the old world. Iob. 1. 18.

Liuie reporteth a fearefull example of sudden death: saith he, There were two old men that frequented two harlots, and presently vpon the fact committed, they both suddenly died: the one was thrust thorow with a dagger: the other died suddenly of an Apoplexy: which is a disease ingendred of abundance of grosse humors, which doe fill those vessels and receptories of the head, from whence cometh feeling and mouing of the bodie, as saith GALEN, and therefore they that haue this disease, are depriued of all sense, fæling and moouing. *Liuie.* *Galen.*

Let euery lusty Younker and desperate

sperate ruffian, set this fearefull e
ample before his eyes.

Againe, the young man dyeth
sone as the old: the Lambes skin
brought to the Market, as well as t
Augustine. old Crones: true is the saying of A
gustine: *Vita dum crescit, decrescit: v*
mortalis & mors vitalis: id est, Li
while it increaseth, decreaseth; life
dying, and death is liuing.

2 Let all men that refuse the m
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tance, know, that repentance is n
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Though God spared the Thiefe
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Let every man therefore (in the feare of God) without all delay, seeke for amendment of life: let them (as Gregory wisheth) *Plangere plangenda:* Bewaile their sinnes that ought to be lamented: and as they haue giuen their members as weapons of vnrighteousnesse to iniquity, so let them now giue them as weapons of righteousnesse to holinesse. Repent (deare brethren) betimes. Rom. 6. 13.

Viue Deo gratus, toti mundo tumulatus: Poet.
Crimine mundatus, semper transire paratus.

That is:

Liue vnto God a thankfull wight,
And to the world die:
Cleanse thy selfe from wickednesse,
Alwayes ready hence to flie.

Play the wise Steward, lay vp

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treasures in heauen for thy soule; imitate the Pismire, which gathers in Summer, whereby she may liue in Winter.

Damascene Damascene reporteth an excellent History touching this purpose: saith he, There was a country where they chose their King of the poorest and basest sort of the people, and vpon any dislikement taken, they would depose him from his Throne, and exile him into an Iland, where he should be starued to death. Now one wise fellow (considering hereof) sent money before into that Iland, into which he should be banished: and when he was banished, he was receiued into the Iland with great triumph.

So, against thou be banished by death from this world, without penny or farthing, (for naked thou camest, and naked thou must goe) thou must prouide while thou art in this life, whereby thou mayst liue in Heauen hereafter.

Let nothing therefore make thee deferre thy amendment, but whilest

Christ

Christ calleth thee, run vnto him. Put on Ieromes resolution, who said: If my Mother were hanging about my necke, if my brethren were on euery side howling and crying, and if my Father were on his bare knees, kneeling before me, to detaine me in their wicked and sinfull course of life, what would I doe? I would shake off my Mother to the ground, I would despise and hate all my kindred and kinsfolkes, and I would tread and trample my Father vnder my feet, thereby to flie to CHRIST, when he calleth me. *Ierome.*

So shouldest thou resolue the amendment of life. The Lord of heauen for his sweet Sonne Christ Iesus his sake, grant to thee (deare Reader) and me, to both of vs his holy Spirit, that we may stand vnblameable before the Iudge, at that great and generall day: that we (being cloathed with the long white robes of righteousnesse) may be in the number of those to whom it shall be said then: Come, ye blessed Children of my Father,

Father, inherit the Kingdome which was prepared for you from the beginning of the world. Grant this, deare Father, for thy deare Sonnes sake, Christ Jesus, our onely Lord and Saviour: to whom with thee and the holy Spirit, we ascribe all Power, Glory, and Dominion, and sing Hallelujah to thee (O blessed Trinitie) for euer and euer: Amen.

A

A True and Comfortable *Exposition of the* Lords PRAYER.

FOrasmuch as praier to the Soule is as necessarie, as the Kæle to the Ship, the Foundation to the House, the moisture to the Trée, and the sinewes and ioynts to the bodie: And forasmuch also as we can haue neither grace to beléeue, nor grace to obey, without feruent and faithfull prayer, I haue thought good, as briefly as I can (for the helping of the Ignorant in the performance of this Christian dutie) to expound the prayer

Prayer of our Lord, being the perfect ground of all our prayers; that so, we praying in wisdome, may pray with comfort: for alacke, thousands (it is to be feared) that haue this prayer Ad vnguem, at their fingers ends, are altogether ignorant of the worthy contents of the same.

Concerning which prayer, I obserue these foure things.

1. First, the occasion hereof, and that was vpon the complaint and suit of the Disciples, who (being weake in this gift) entreated Christs help, saying: Master, teach vs to pray, as *Iohn* also taught his Disciples: And he said vnto them, When ye pray, say: *Our Father which art in heauen, &c.* Luke 11. 1, 2.

So that Christ gaue them this prayer, not only to vse the prescript forme thereof, but also to frame all their prayers sutable to the same.

2. Secondly, The breuity hereof, containing but six, and those short Petitions.

3

It pleased Christ in his wisdome to make it briefe and short, for these three causes.

1. That it might be sooner learned, and better kept. 1.

2. That it might be often repeated, and not wearisome. 2.

3. That it might take away all excuse from those that in any respect neglect prayer. 3.

Thirdly, The excellencie hereof; and that is double. 3.

1. In respect of the Author, it was made by Christ himselfe, who is the wisdome of the Father. 1.

2. In respect of the Subiect; for it containeth in it (though neuer so short) whatsoeuer is necessary for gods glorie, our present good, and euerlasting comfort. 2.

Fourthly, The necessitie hereof; it is as necessary to the Christian soule, as a Castle or Bulwarke to the Citie. 4.

This prayer (whereof I haue spoken) containeth in it generally three things.

First,

1. First, a Preface.
2. Secondly, Petitions.
3. Thirdly, a Conclusion.

The Preface. The Preface is set downe in these words: Our Father which art in heauen.

1. The Preface consisteth of 2. parts.

The first part concerneth our owne selues, in these words: Our Father.

The second part. The second part of the Preface concerneth God, in these words: Which art in heauen.

1. The first part of the Preface concerning our selues, containeth in it two things.

1. First, a Dutie.
2. Secondly, a Prerogatiue.

1. First, a Dutie, in this first word, Our.

(Our) *Note.* In this word (Our) we are taught what loue, care, and affection, should reigne in the members of the Mysticall Body.

We should pray for the whole Body of the Saints, as well as for our owne soules. The eye seeth not for it self alone, but for the good of the whole

whole body: the hand laboureth not for it selfe alone, but for the whole body: So should we craue all comfortable Graces for our Brethren and for the whole Body of Christ Iesus, as well as for our owne selues.

Secondly, a Prerogatiue, in this word Father. 2.

By (Father) here is not onely vnderstood the first Person of the Trinitie, but the whole Trinitie. For as God is said to be our Father, in respect of Creation, Redemption, and Preseruation: So the whole Trinity haue their parts in them all. (Father.)

Againe, the name of (Father) when it is put with any other Person of the Trinity, is taken personally, that is, for the first Person of the Trinitie: but when it is put with his creatures, it is taken essentially for the whole Trinitie.

So that in Christ our mediatour, We that were by nature the children of wrath, are become the Sonnes of GOD, and Heires of eternall Life. Ephes. 2. 3. And this is the great prerogatiue of the

the Children of GOD.

Note. To be the sonne of a mighty Monarch and great Prince, is high eminence: but to be the adopted Sonne of God, vnspeakeable is the excellency of this title.

Vses. Herein the loue of God doth first appeare vnto vs: Behold, what loue
1. the FATHER hath shewed on vs,
1 Ioh.3.13 that we should be called the Sonnes of GOD.

2. Secondly, by this word (Father) our faith is much strengthned in our prayers; for we pray not to an inexorable iudge, but to a merciful Father, who can deny vs nothing, as we may comfortably reade, Mat. 7.9, 10, 11.

3. Thirdly, we haue good warrant to call God Father, and it is no impudency so to do; for we haue Gods promise: You shall be my people, and I
Ezek.36. 28. will be your GOD: We haue
Luk.11.2. Christs warrant: When ye pray, say *Our Father*: And we haue the holy Ghosts instruction: Rom. 8. 15. Ye haue receiued the spirit of Adoption whereby we cry, *Abba* Father.

Fourthly

Fourthly, if God be our Father, then let vs haue a continuall care (like good children) to giue him his due loue, and deserued honour, as he calleth for the same of vs in the Prophet: A Sonne honourech his Father, and a seruant his Master: If I be a Father, where is then mine honour? and if I be a Master, where is then my feare? Mal.1.6.

Thus much of the first part of this Preface.

The second part of this Preface concerneth God, in these words: Which art in heauen. The second part.

This second part concerning God, containeth in it a double description.

First, A description of the Maiesty of God. 1.

Secondly, A description of the Habitation of God. 2.

The description of the Maiestie of GOD, in these words contained (Which art) is double.

First, A description of his Immutabilitie: *Which art.* 1. Which art *Note.*

The Lord in his Essence is immu-

table, and in his Attributes without ſhadow of change: the Lord therefore ſending Moſes to Pharao, bad him ſay on this manner: I AM, hath ſent me.

Exod. 3. 14

And as God is thus immutable in his Eſſence and Attributes: ſo is he immutable in his Word: Heauen and earth ſhall paſſe away, but my Words ſhall not paſſe away.

Mat. 24. 35

And this is a doctrine of much comfort, that the Lord in his Word and Promiſe is vnalterable, and without mutabilitie or change.

Note. Secondly, A deſcription of his Eternitie: *Which art.*

The Lord is to day, yeſterday, and the ſame for euer: He was before all beginning, & ſhall neuer haue ending. He was not in time, neither ſhall he end in time, but remaineth the ſame for euer.

3. In heauen. Thirdly, A deſcription of Gods habitation, in theſe words: (In heauen.

We are here to know, that God can not properly be ſaid to be in a place, becauſe he is an infinite, and incomprehenſible Spirit: He is in heau-

by his glory, in earth by his mercy, in hell by his vindicts, and in the depth of the seas by his miracles. Behold, the heauens, and the heauens of heauens are not able to containe the Lord. Heauen is his seat, Earth is his foot-stoole, &c. 1. King 8. 27.

Yet the Lord is said to be in heauen, as Psal. 2. 4. But he that dwelleth in heauen, shall laugh them to scorne. And Psal. 113. 5. Who is like to the Lord our God, that hath his dwelling on high? that is, in heauen: and Psal. 123. 1. I lift vp mine eyes to thee, that dwellest in the heauens.

God is said especially to be in heauen, for these foure causes.

First, because his glory is most manifested in heauen: euen as the seat of the soule, the head and the heart may be said to be, because the soule is most séene there, though it be not in any one place of the body included: so the Lord is said to be in heauen, because his glory doth there most appeare. 1.

Secondly, because heauen is the 2.

place where Christs Body is, and heauen is the Palace of Angels, and Court of Saints, where they behold the glorious face of God.

3. Thirdly, because God doth there raigne perfectly, and to him there is done absolute obedience.

4. Fourthly, because from thence he manifesteth himselfe to vs, by Reuelations, Oracles, Visions, and the like; and from thence he gouerneth the world, sending light, heat, raine, and such like.

Note. So that, in that he is said to be in heauen, his Maiesty doth not only appeare, but also his Dominion and Power, to which all things in heauen and earth are subiect; as his Godnes in the word (Father) so his power in these words (in heauen) are manifested to vs.

Vses.

1. This therefore first teacheth vs that we must humble our selues in our prayers before the great God of heauen and earth, who is able to damne both body and soule in hell fire.

So

Secondly, we must come before Him with all possible reuerence, because He is not an ignoble father, or earthly, but an heauenly Father, and a glorious Maiestie. 2.

Thirdly, we must mount vp our hearts to heauen when we pray, and there be present with God. 3.

Fourthly, we must pray especially for heauenly things, we must looke for all good things for body and soule from thence, and our conuersations must likewise be holy and heauenly. 4.

Thus much of the second part of this Preface.

The second part of this Prayer, are the Petitions themselues, in number six. The second part.

The first three concerne Gods glory, the latter three our owne good. The first Petition.

The first Petition: Hallowed be thy Name.

This is put in the first place, to shew that Gods glory is to be preferred aboue all things, euen aboue the care of our owne soules saluation. *Note.*

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Hallowed. By hallowed, or ſanctified, is not meant that we ſhould adde holines to God; but to acknowledge Gods Maieſty holy, and every way excellent, as it is: the like phraſe is vſed in the Goſpell of Luke: Wiſedome is iuſtified of her Children: that is, acknowledged and declared to be iuſt. Luk. 7. 35.

Name. By the name of God, is not here meant his Commandements, as Leuit. 22. 32. Neither the authoritie of God, as Mat. 28. 19. But by the name of God is vnderſtood the Eſſence of God, as 1 King. 5. 5. and Pſal. 116. 13. and his attributes, by which his Maieſty is made known in ſome meaſure to vs, as his Wiſdome, Power, Holineſſe, Mercy, Iuſtice, &c.

So that in this Petition we deſire theſe three things.

1. Firſt, that we may be enlightned to know the Maieſty of God aright.

2. Secondly, that we may confeſſe and acknowledge the Lord to be ſuch a one, as the Scriptures haue recorded of him concerning his Greatnes, Worthineſſe, and Attributes, that he

is a ſpirituall ſubſtance, moſt Wiſe, moſt Holy, Eternall, Infinite: that he is great without quantitie, Swæt without qualitie, Euerlaſting without time: in his Greatneſſe Infinite, in his Power Omnipotent, in his Wiſdome ineſtimable, in his Iudgements terrible: Inuiſible, yet ſæing all things; Immutable, yet changing all things; Immoueable, yet moaing all things.

Thirdly, that we may giue vnto him his due honour, and beare his Image of holineſſe before the world; in the heart by louing him and beléeuing in him: in the tongue, by reuerent ſpeaking of him, by praying to him, and praiſing him; in the whole man, by obeying him, and holily liuing to him. 3.

Theſe therefore faile in the performance of this firſt Petition.

Firſt, all Atheiſts that acknowledge no God. 1.

Secondly, all Heathen Idolaters, and ignorant perſons, that worſhip not God aright. 2.

3. Thirdly, all infidels, that depend not vpon his all commanding Power and might.

4. Fourthly, all proud persons, that seeke not Gods glory, but their owne.

5. Fiftly, all swearers, and all that vnreuerently take the name of this great IEHOVAH in their mouths.

6. Sixtly, all hard hearts, that will neither be allured by his mercies, nor moued by his iudgements.

7. Seuenthly, all vnthankfull wretches for the benefits continually receiued from him.

8. Eightly, all that are negligent in offering vp the Spirituall sacrifice of prayer, and call not vpon his name.

9. Ninthly, all prophane people, and vngodly liuers whatsoeuer, as Adulterers, Drunkards, Liers, &c.

Thus much concerning the first Petition.

The secõd Petition. Thy.

The second Petition: Thy Kingdome come.

This word (Thy) sheweth that there is a double Kingdome. First th

the Kingdome of God. Secondly, the kingdome of Sathan, called the kingdome of darkneſſe, Col. 1. 13. We pray therefore that ſinne may not reigne in our mortall bodies, that we may not be bondſlaues to the prince of the ayre, but that the Lord would admit vs into his Kingdome, and rule and reigne ouer vs by his holy Word and Spirit.

This word (Kingdome) is taken many wayes in the Scriptures. Kingdom.

Firſt, it is taken for the gouernment of the whole world: as Pſalme 145. 13. Thy Kingdome is an euerlaſting Kingdome, and thy Dominion endureth throughout all ages. 1.

Secondly, it is taken for that gouernment, whereby the Lord ruleth and reigneth in the hearts of the Elect in this World, by his Word & Spirit, which is called the Kingdome of Grace: the Kingdome of God is within vs, *Luke* 17. 21. 2.

Thirdly, it is taken for that gouernment whereby he ruleth in heauen, moſt perfectly in the Saints and 3.

Angels

Angels, and this is called the Kingdome of Glory: In this Kingdome the Elect shall reigne with Christ for euer: Psal. 49. 14.

In this Petition, the first acceptance is not to be vnderstood, but the second of Grace, and the third of Glorie.

So that in this Petition we desire these three things.

1. First, that the Lord would build in vs the Kingdome of Grace, & rule in our hearts by his Word & Spirit, sanctifying our spirits to al obedience and godlinesse.

2. Secondly, that this Kingdome of Grace may be increased in vs daily, That we may grow, *Ephes.* 4. 15. in grace and godlinesse; from the measure of the gift of Christ, *Eph.* 4. 7. to the measure of the age of the fulnesse of Christ, *Ephes.* 4. 13.

3. Thirdly, that our hearts may be inflamed to long for, and desire the Kingdome of Glory, that sinne and all wickednesse confounded, we may perfectly glorifie our heauenly Creator,

as

as Paul prayed, Phil. 1. 23. I desire to be dissolued and be with Christ: and as the Saints of God: Romans 8. 23. We that haue receiued the first fruits of the Spirit, euen we doe sigh and mourne, waiting for the Adoption, euen the Redemption of our body.

These therefore faile in the performance of the second Petition:

First, they that suffer sin to reigne in their mortall members, and yeeld obedience thereunto. 1.

Secondly, they that quench the Spirit of God, and will not be ruled by the good motions and holy directions of the same. 2.

Thirdly, they that make no conscience of their wayes, that contemne the counsell and hearing of the word, and pray not heartily for the free passage and flourishing estate of the same. 3.

Fourthly, they that labour not for perfection in grace. 4.

Fiftly, they that are not prepared for the comming of CHRIST, neither

ther with nor long for his appearance in glory.

Thus much concerning the second Petition.

The third Petition. Will.

The third Petition: Thy will be done in earth, as it is in heauen.

The will of God is double.

1. First, An hidden will; which is the immutable purpose and decree of future euents: Which will is alwayes done, neither can it be changed, or altered by any. My counsell shall stand, and I will doe whatsoeuer I will, *Esay* 46. 10. Neither can any resist this Will: as Prouer. 21. 30. There is no wisdome, no vnderstanding, no counsell against the Lord.

2. Secondly, the Will of God is taken metaphorically, for whatsoeuer doth declare his Will, and proceed from the same, as his Precepts, Counsels, and Lawes, which the Apostle calleth the Good will of God: *Romans* 12. 2. and this Will is called the Reuealed Will of God: because it is reuealed vnto vs by his Word: Of this Will we read.

read, Psal. 103. 21. Praise the Lord, all ye his seruants which doe his will: that is, his Commandements: this is the Will which we pray may be done.

So that in this Petition, we desire these three things.

Thy Will. 1.

First, to deny our selues and our owne wils, and to doe the will of God, and to submit our wils to Gods will, as well in aduersitie, as prosperitie.

In earth. 2.

Secondly, to doe it without delay, while we are vpon the face of the earth breathing.

As in heauen. 3.

Thirdly, to doe it as the Angels doe it in heauen; that is, zealously, readily, carefully, and sincerely. The Cherubins haue six wings: two to couer themselues from the face of the Lord; two to couer their feet from men; and two to flie withall, and to doe the will of their Creator, as Psalm. 103. 20.

As it is.

Euen as: These words doe not here signifie equalitie, but similitude, as some imagine, because we cannot doe the will of God so perfectly

ther with nor long for his appearance in glory.

Thus much concerning the second Petition.

The third Petition. Will.

The third Petition: Thy will be done in earth, as it is in heauen.

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1. First, An hidden will; which is the immutable purpose and decree of future euents: Which will is alwayes done, neither can it be changed, or altered by any. My counsell shall stand, and I will doe whatsoeuer I will, *Esay* 46. 10. Neither can any resist this Will: as Prouer. 21. 30. There is no wisdome, no vnderstanding, no counsell against the Lord.

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So that in this Petition, we deſire theſe three things.

Thy Will. 1.

First, to deny our ſelues and our owne wils, and to doe the will of God, and to ſubmit our wils to Gods will, as well in aduerſitie, as proſperitie.

In earth. 2.

Secondly, to doe it without delay, while we are vpon the face of the earth breathing.

As in heauen. 3.

Thirdly, to doe it as the Angels doe it in heauen; that is, zealouſly, readily, carefully, and ſincerely. The Cherubins haue ſix wings: two to couer themſelues from the face of the Lord; two to couer their feet from men; and two to flie withall, and to doe the will of their Creator, as Pſalm. 103. 20. Euen as: These words doe not here ſignifie equalitie, but ſimilitude, as ſome imagine, becauſe we cannot doe the will of God ſo perfectly

As it is.

fectly as the Angels doe: yet, in my iudgement, we ought to striue for perfection, and resolue perfect obedience to his will.

These therefore faile in the performance of this third Petition.

1. First, the Papist that doth imagine he hath Frée-will to doe that which is good.

2. Secondly, they that follow their own will, either in life or iudgement.

3. Thirdly, they that will not with patience submit their wils to Gods will in aduersitie.

4. Fourthly, they that post off their obedience, till their death-bed, and refuse to giue their whole life to the doing of Gods will on earth.

5. Fiftly, they that are contented with imperfect obedience, taking men and not Angels, for their example.

6. Sixtly, they that are luke-warme in the seruice of God, & not zealous.

7. Seuenthly, they that séeme to doe Gods Will, and doe it to be séene of men, as Hypocrites, and doe it not sincerely.

Thus

Thus much concerning the third Petition.

The fourth Petition: Giue vs this day our daily bread. The fourth Petition.

Giue: We are taught from hence to seeke our foode and maintenance from God, for he is Lord and giuer of all good things. Giue.

Ob. The rich man, that hath plenty needeth not to call vpon God in this Petition. Ob.

Answ. Rich men, if they want Gods blessing, they haue nothing, but want (in effect) all. Rich men therefore daily must haue this word (Giue) in their mouthes, notwithstanding their abundance, and that for these two causes. Answ.

First, that God would preserue that which they haue, for many of rich doe some become poore, by fire, water, theeues, &c. 1.

Secondly, that God would blesse it vnto them: for a chip, yea a stone will nourish life as soone as bread, if Gods blessing be not vpon it: therefore 2.

fore it is called the Staffe of Bread: *Esay* 3. 1. Take away a Staffe from an old man, and he falleth; so take away Gods blessings from the bread, and it is vnprofitable.

This day. This day: The Lord will haue vs pray for the present day, and not for longer time, for these 3. causes.

1. First, that hereby we may be brought to depend vpon his continu all prouidence by faith, from day t day: thus he dealt with Israel fo Manna, Exod. 16.

2. Secondly, that we may hereby la aside our excessiue care and prouision for the things of this life.

3. Thirdly, that hereby we may b brought to see the vncertaintie of ou liues, that we cannot promise to ou selues so much as to morrow, as w may read in Iam. 4. 14 To day there fore we begge our daily bread, t morrow (it may be) we shall haue n need of this Petition.

Our. Our: Though this bread be th Lords gift, yet for these two causes is called Our.

First

First, to shew vnto vs, that in Christ we haue right and interest in the good creatures of God, as in the 1 *Corinth.* 3. 22. Ye are Christs, and all things are yours. God hath giuen vs Christ, and in him all things; they are but vsurpers that receiue them out of Christ. 1.

Secondly, to shew that that bread is onely Our, which we obtaine from God, by diligent paines in a lawfull vocation. 2.

Daily: Because our liues cannot continue, without a daily supply of these necessaries, as by common experience we doe finde. Daily.

Bread: By bread is meant here (by the figure Synecdoche) all things necessarie for this temporary life, as meat, drinke, cloth, peace, libertie, &c. Bread.

So it is taken in Genesis: Thou shalt eat thy bread with the sweat of thy browes: that is, thou shalt get thy liuing by labour and the sweat of thy browes. Gen. 3. 19.

So that in this Petition we desire these three things.

1. First, that God would in Christ vouchsafe vs all things necessary for the maintenance of our mortall life.

2. Secondly, that he would bless our paines and labours in our vocations to this end and purpose.

3. Thirdly, that he would giue them vnto vs at such times, and so often as natures necessitie requireth, which is daily and hourely.

These therefore faile in the performance of this fourth Petition.

1. First, they that attribute to the creature vertue of refreshing, which commeth merely from the blessing of the Creator.

2. Secondly, that distrustfully hoard vp for time to come: as the fool Luke 12. 19. Soule, take thy rest, for thou hast goods layd vp for many yeeres.

3. Thirdly, they that eat not their owne bread, as Vsurers, Theeues, Cheaters, Deceiuers, Lyers, &c.

4. Fourthly, that idly spend their daies without paines and labour in a lawfull Vocation.

Fifth

Fifthly, that pray for superfluous things, and for whatsoeuer is more then necessary. 5.

Sixtly, that depend not vpon Gods prouidence, euen for the least things, as a morsell of bread. 6.

Seuenthly, that are couetous, and not contented with that which they haue more or lesse. If we haue wherewith to be cloathed and fed, in the feare of God, let vs therewith be content. 7.

Thus much concerning the fourth Petition.

The fifth Petition: And forgiue vs our trespasses, as we forgiue them that trespasse against vs. The fifth Petition. Forgiue &c.

Our sinnes are called debts in the Gospell of Luke 11. 4. in regard of the resemblance betweene them; for as a debt doth bind a man either to make satisfaction, or else goe to prison; so our sinnes binde vs, either to satisfie Gods Iustice, or else to suffer eternall damnation.

And because we cannot, of our selues, satisfie the one, nor willingly

would in our selues suffer the other, in Christ therefore we sue to the Lord for the forgiuenesse of them.

And vnder this forgiuenesse of sinnes are vnderstood these benefits, as Iustification, Sanctification, Redemption and Glorification.

Our sinne. Againe, by sinne, here is not meant the guilt only, but the punishment also due to vs, for the same.

As we forgiue. As we forgiue, &c. These words are not (as Papists imagine) the cause why God should forgiue vs; because we forgiue others, but a signe that God will forgiue vs.

Therefore these words (as we forgiue) are added for these two causes.

1. First for our instruction: to teach vs, that God requireth this at our hands, that we should forgiue, if we would be forgiuen; that we should be mercifull, as he is mercifull; for to know how he was serued, that hauing his debt forgiuen him, would not forgiue his brother. Mat. 18. 34.

2. Secondly, for our comfort, to giue vs to vnderstand, that if we, who

be sinfull men, can remit wrongs and iniuries done against vs, much more wil our heauenly FATHER (whose mercy is aboue all his workes) forgiue his seruants, when, in true repentance they shall turne vnto him: O, he is very ready to forgiue!

And in forgiuing our brethren, we are to know, that we may forgiue the iniurie done against vs, but not the sinne therein done against God: God onely forgiueth sinnes: He that stealeth offendeth the Law, the iniury is done against him from whom he stealeth, but the sinne against Gods Law: Thou shalt not steale: he may forgiue the iniury, but God onely must the sinne.

So that in this Petition we desire these three things.

First, vpon our confession and true humiliation for sinne, that it would please the LORD not to lay to our charge, either the guilt or punishment of our sinnes, but in the righteousnes, and in-vtterable passion of IESVS CHRIST; he would raze them 1.

out of the booke of his memorie, and saue our soules aliue.

2. Secondly, that by the infallible testimony of his good Spirit, and by a resolute perswasion of faith, he would assure our consciences of the frée remission of them, and seale vs vnto the day of Redemption, Ephes. 4. 30.

3. Thirdly, séeing God requireth the like forgiuenesse at our hands towards our brethren, we further entreat his grace, that we may as heartily forgiue iniuries done against vs, as we desire forgiuenesse of our owne sinnes at the hands of God.

These therefore faile in the performance of this fift Petition.

1. First, the hereticall Nouatians are here condemned, who deny forgiuenesse of sinnes after Baptisme.

2. Secondly, the Church of Rome also is here confounded, that auoucheth that GOD doth remit the fault but not the punishment; a doctrine dangerous, discomfortable, and deuillish.

Thirdly

Thirdly, the Catharists are here also confuted, who thinke they can be without sinne in this life. 3.

Fourthly, they that confesse not their sinnes, and grieue not for their corruptions. 4.

Fiftly, that runne (by wilful disobedience) dayly vpon Gods score, and haue neuer care to come out of his debt. 5.

Sixtly, that endeuour not to kéepe a clére conscience towards God and men. 6.

Seuenthly, that labour not for the peace of conscience, that the world can neither giue nor take away. 7.

Eightly, that are so maliciously bent against their brethren, that by no meanes can be brought to forgiue them: these men are so farre from forgiuenesse at the hands of God, as (in effect) they pray that he would neuer forgiue them; a matter most fearefull, and much to be lamented. 8.

Thus much concerning the fifth Petition.

The sixth Petition.

The sixth Petition: And leade vs not into temptation: But deliuer vs from euill.

Leade vs not.

Lead vs not: To be led into temptation, is to be ouercome of temptation, and ensnared therewith, as a Fish is taken in the net: CHRIST was tempted, but not led into temptation.

God is said to leade vs into temptation in these two respects.

1. First, because he permitteth Sathan to tempt vs.

2. Secondly, because in his iustice he vseth him as an instrument of his wrath.

Into tẽptation.

Into temptation: Temptation in Scriptures is taken two manner of wayes.

First, for that temptation wherewith the Lord doth proue and trie those that are his, of which Moses speaketh: Exod. 20. 20. Feare not, for God is come to proue you: that is, whether you will obey His Precepts, as you promised, Exod. 19. 8.

Againe,

Againe, *Psal.*66.10. Thou, O God, hast proued, thou hast tryed vs euen as siluer is tryed. Gods tryals alway tend to his owne glory, and the good of his children.

Secondly, it is taken (and that more generally) for that temptation wherewith the Deuill doth assault men; and this is any inticement of the Soule, or heart (either by the corruption of mans nature, the allurements of the world, or the suggestion of the deuill) to any sinne. 2

And in this sense, God is sayd not to tempt any man, Iam. 13.

The fathers define temptation to be a corrupt affection, tending, or enticing to euill: and to imagine this to come neere God, it is horrible blasphemy.

The matter of temptation is in vs, euen our owne concupiscence; the Deuill needeth but to bring his bellowes to this fire, and it is forthwith kindled.

But deliuer vs from euill: By euill is not here meant temptation (for temp- But deliuer, &c.

temptations are many times profitable) but by euill is meant the sinne to which we shall be tempted by the deuill, the world, and our owne concupiscence, which is of it selfe simply euill.

Lead vs not into, &c. that is, though thou sufferest vs to be tempted, yet suffer vs not to be led away and ouercome of temptations, but deliuer vs from whatsoeuer euill we shall at any time be tempted to.

So that in this first and last Petition, we desire these 3. things.

1. First, we craue for grace at the hands of GOD, whereby we may withstand sinne, and repell the power of temptations, and not be swallowed vp of them.

2. Secondly, we craue that by the power of Gods all-sufficient grace, when sinne assaulteth vs, we may not be ouer-come of it, but ouer-come it, and be deliuered from the power and slauery of it.

3. Thirdly, seeing sinne, many times, is more powerfull ouer vs, then grace

grace in vs, we desire that it may not take roting in vs, to reigne in our mortall bodies, but spéedily we may be recouered and deliuered from it.

These therefore faile in the performance of this Petition.

First, al that imagine God to be the Authour of sinne; God is the permitter, but not the Authour; God is the Authour of euery action, but not the Authour of the euill inherent. 1.

Secondly, those that desire absolutely to be freed from all temptations: for it is not sayd, let me not be tempted, but, leade me not into temptation; for alas! this is the greatest temptation of all, not to be tempted at all. 2.

Thirdly, those that presumptuously thinke, that of themselues they are able to withstand temptations, and of their owne power. 3.

Fourthly, those that are careleſſe, and respect not whether they ouercome, or be ouercome of temptation; that are as ready to yéld to temptation, 4.

on, as the Deuill and the flesh are ready to tempt them.

5 Fiftly, those that liue and lie in sin, and seek not to be deliuered from this their damnable estate.

6 Sixthly, those that flie not the appearance of euill, that preuent not the beginnings of sinne, and eschew not the company of traders in iniquitie.

Thus much concerning the sixth and last Petition.

The third part. The Conclusion. The third and last part of this Prayer, is the Conclusion, in these words set downe: For thine is the Kingdome, the Power, and the Glory, for euer and euer: *Amen.*

Thine is the Kingdome. For thine is the Kingdome.

The Kingdome is said to bee the Lords for these two causes.

1 First, because he is owner of all things that are.

2 Secondly, because he hath soueraigne rule ouer all things at his will.

The Power. The Power: All power is of God and from God that we haue.

An

And glory: All glory is due to the Lord our God. And Glory.

First, the reason why we pray to God, is, because, whatsoeuer wee haue, we haue it from God, for he is King and Lord ouer all: and whatsoeuer strength of grace we haue, we haue it from God, the fountaine and giuer of all grace. 1.

Secondly, the reason why we would haue our prayers granted, is, that Gods Kingdome, Power, and Glory may be aduanced, because the Kingdome and Power is the Lords, to him we pray; and because all glory appertaineth to him, we returne to him thanksgiuing, and the glory of all: saying with the Psalmist: Not to vs, O Lord, not vnto vs, but vnto thy name giue the glory. 2. Psal.115.1.

These therefore faile in the right knowledge of this conclusion.

First, that deny the generall gouernment and prouidence of God, thinking all things come by fortune or chance. 1.

Secondly, that deny his omnipotency,

tency, and that all power and strength doe come only from God, and that rest vpon their abilities for any thing.

3 Thirdly, that take to themselues, or giue to any other, glorie and honour, which onely are due vnto the Lord.

Amen. Amen: This last word is taken two wayes.

1. First, for a witnesse of our faith, and then the acceptance of this word is, It shall be so: we beleeue that the Lord in his good time will grant our requests.

2. Secondly, for a testification of our feruent desires, and then the acceptance of this word is, So-be-it: we desire the Lord to grant our petitions made vnto him.

In the first acceptance we are admonished to pray Faithfully; in the second, we are admonished to pray Feruently: which two (Faithfully and Feruently) are the principall things to be obserued in prayer.

And this word is as well to be spoken of the Minister as the people, though

though for the most part, the Minister putteth it off to the people.

These therefore faile in the right vse of this word.

First, that offer vp praiers to God, and are not perswaded in their hearts that the Lord will heare them and helpe them; these finde small comfort in their prayers. 1.

Secondly, that pray luke warmely and coldly, their tongue walking, and their hearts without feeling; that are not earnest with the Lord, and that end them not vp with grones that cannot be expressed. 2.

Three prayers neuer sped for a blessing.

First, *Timida*, a Fearfull Prayer, when we beleeue not that we shall be heard. 1.

Secondly, *Tepida*, a Luke-warme Prayer, when we pray in deadnesse of heart and drowsinesse of minde, without feruency of Spirit. 2.

Thirdly, *Temeraria*, a rash Prayer, when we pray either without wisedome, or due consideration. 3.

Three

Three prayers speede for a blessing.

1. First, Fidelis, a Faithfull Prayer: when wee are perswaded that in Christ, the Lord will grant all good things vnto vs.

2. Secondly, Humilis, an Humble Prayer: when wee (considering the greatnesse of Gods Maiestie, and our owne baseneſſe and vnworthineſſe) in all humility and lowlineſſe call vpon his name.

3. Thirdly, Feruens, a Feruent Prayer, when we poure out our hearts before God, when we pray with zeale and entire deuotion of the soule.

Thus much concerning the Conclusion of the Lords Prayer.

THe Lord of infinite mercy and of endleſſe conſolation, guide our hearts and direct our ſpirits, by the holy direction of his good ſpirit, in all our praiers, and in all other our Christian duties, that we may in them all giue him true ſeruice, and anſwerable obe-

obedience, and so follow him faithfully and obediently in grace in this world, that we may be admitted to sing Halleluiah, to his Maiestie for euermore in the world to come, and that for Christ Iesus his sake, who is our onely Lord and Saviour: To whom with the Father and the blessed Spirit, three glorious Persons, but one and the self-same Essentiall God, we offer vp, from the bottome of our hearts, all possible Power, Honour, Dominion, and Thanksgiuing for euer, and euer.

Amen.

FINIS.

THE RACE CELESTIALL.

OR,

A ſpeedie Courſe to *Saluation.*

1. Cor. 9. 24.

So run, that ye may obtaine.

LONDON,
Printed by IOHN HAVILAND.
1624.

TO THE MOST

High and Mighty, moſt Gra-cious and *Religious* PRINCE, IAMES, *by the grace of God, of* Great *Britain, France and Ireland,* King, Defender of the Faith Apoſtolicall, &c. All bleſſed hap in this life, and eternall bliſſe in the life to come.

THe *picture of puri-tie, and patterne of Pietie, (moſt Gracious and dread Soueuereigne Lord) holy* Bernard *by name, deciphereth out at large the groſſe enormitie of that vgly vice Ingratitude; ſaying, that it is* Inimica animæ, exinanitio meritorum, diſperſio virtutum, &c. *An enemy to the Chriſtians*

ſoule, an exile of merits, a ruine of vertues, and a conſuming fire, that ſcorcheth vp the fountaine of all godlineſſe. Leſt therefore I ſhould condemne my ſelfe of this ſenſuall ſinne, and challenged be of groſſe Ingratitude; I haue preſumed (craning pardon for my arrogant audacitie herein) in token of my loyall dutie to your ſacred Maieſtie, to tranſport theſe lines Laconicall, and letters Impolite, to the happy hauen of your Princely heart, wiſhing to your Royall Grace, the ſiluer of all earthly proſperitie, and the gold of all celeſtiall felicitie. If your Highneſſe reſpect the matter, it is celeſtiall: if your Supremacy the manner, it is too too terreſtriall: Yet pardon (moſt religious Prince) thus my bold attempt, partly weighing the compulſion of entire affection, and partly conſidering the neceſſitie of your ſimpleſt ſubiects erudition. Thus ceaſing further troubling your Maieſtie

ſacred

ſacred eares, proſterning my ſelfe vpon the knees of ſubmiſsion, at your Highneſſe foot-ſtoole, for pardon for my preſumption herein; I beg without intermiſsion, before the Throne of grace, that it would pleaſe the Almighty to bleſſe, protect, and defend your Royall Maieſty, your bleſſed Bed-fellow, and all your Royall Iſſue, in this life preſent, and in the life to come crowne you all with the Crowne of immortall Glory: and that for Ieſus Chriſts ſake our onely Lord, and euer-liuing Sauiour. Amen. *From* Hemſtead *in* Eſſex, *this* 16 *of* October, 1608.

Your Maieſties moſt humble ſeruant,
and moſt loyall ſubiect,

HENRY GREENWOOD.

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Your Maieſties moſt humble ſeruant,
and moſt loyall ſubiect,

HENRY GREENWOOD.

THE RACE
Celestiall, *or*
A speedy Course to Salvation.

1. Cor. 9. 24.
So run, that ye may obtaine.

Boetius in his Booke *De consolatione Philosophiæ*, saith, *Quod vnicuique viro bono inserta est quædam cupiditas boni: id est*, That in euery good man there is inserted a feruent desire of that which is good. Now the true and chiefest good thing that may possibly be desired of mortall man (in which onely the soule of man is fully satisfied) is the Lord God: according to that of S. Augustine: *Fecisti nos Domine, ad te, & inquietum est cor nostrum, donec quiescat in te: id est*, Thou

Boetius.

Augu. in lib. confes.

Thou hast created vs (O Lord) for thine owne selfe, and our hearts are disquieted, vntill they find a firme rest in thy selfe. And (as well saith Saint Bernard) *Illud est verum, & summum gaudium, quod non creatura, sed Creatore concipitur: id est*, That is the true & chiefest ioy, which is conceiued, not of the creature, but the Creator.

Bernard.

Now the Lord (that is *Omnium summum bonorum*, Of all good things the chiefest) can by no meanes be obtained, but by a true and liuely faith in Iesus Christ his wel beloued Son, proouing it selfe by good fruits of amendment, by whom we are reconciled againe to the Lord, and brought into the fauour of the most High, of which by our sinnes we haue iustly beene deprined: As well saith Leo; *Non dormientibus peruenit regnum cœlorum, nec otio, nec desidia torpentibus promittitur: sed vigilantibus & bene viuentibus: id est*, The Kingdome of Heauen falleth not to the Staggards share, neither is eternall ioye promised to idle and euil

Leo.

persons: but only to those that liue by faith, and are vigilant in the workes of godlinesse.

The holy Apostle therefore, hauing in the former Chapters of this his first Epistle to the Corinthians, earnestly & industriously taught them the true path that leadeth to life: hauing also perceiued that they had embraced his doctrine willingly, and run in the same in some measure thereafully: he doth here in this golden similie, (that they might haue their portion in the Lord) exhort them to perseuerance, holding out to the end of their liues, knowing that of our Sauiour in the Gospell to be true: He that endureth to the end, the same, and none but the same shall be saued. Mat.10.22.

In which words the Apostle borrowed a similitude, A certamine cursorio, from a terrestriall Race for a temporary prize: for as in that Race many run, but one receiueth the prize, namely, he that all the rest out-strippeth, and commeth first at the

the end: euen so in the Race of Christianitie no man shall be crowned, but he that holdeth out to the end of his life: yet notwithstanding there is this difference in this similitude, that in the Race terrestriall he is onely guerdoned with reward that toucheth first the But; and in this Race Celestiall, not onely one, but all may be crowned with euerlasting blisse.

In which excellent Simile the Apostle compareth, *Cursui vitam: stadio pietatem: præmio salutem: id est*, Our life to a Race, or running: Pietie and Godlinesse to a Race wherein we must run; and euerlasting blisse to a promised reward.

Text. So run, that ye may obtaine. That is, so liue in this life, vnder the Gospell of Christ Iesus, that ye may obtaine euerlasting life, in the life to come. In which heauenly exhortation of Paul, we may generally obserue these three things.

1. First, *Quid sit currere*, What is meant by this word, *Run*.

2. Secondly, *Qualiter currendum*, how we

we must run to obtaine. *So run.*

Thirdly, *Præmium promissum*, the reward promised to all those that run lawfully. 3

First, Run: By this Race, or Running, is understood this present life of man. 1

The life of man is compared to many things: some of the Philosophers haue compared it to a bubble: some to a slæp, some to a dreame, some to one thing, some to another.

Iob compareth it to a Wind: the Prophet Dauid compareth it to a shadow: Iames to a vapour: Peter to a flower: Esay to grasse, and the Apostle Paul, in respect of the celerity and swiftnesse thereof, compareth it here to a Race or running: *Quid aliud* (saith S. Augustine) *est vita nostra, nisi quidam cursus ad mortem? vita dum crescit, decrescit; vita mortalis, & mors vitalis: id est*, What is our life but a certaine running to death? Our life, while it increaseth, decreaseth: our life is dying, our death is liuing. Iob 7.7. Psal. 109. 23. Iam 4.24. 1 Pet. 1. 24. Esay 40. 6. *Augustine.*

The Traueller, the longer he goeth on

on his iourney, the nærer he is his iourneys end: the children of Israel, the longer they wandred from Egypt, the nærer they were the promised land; so every mortall man, the longer he liueth, the nærer he is his iournies end, Death: for Time and Tide stay for no man: young haires do some turne gray, and active youth is some metamorphosed into crooked age: *Cito pede labitur ætas: id est*, The dayes of man doe swiftly passe away. *Tempora labuntur, tacitisq; senescimus annis, & fugiunt fræno non remorante dies: id est*, Time swiftly passeth, and old age soone commeth on; no bridle so strong, as can keepe in our galloping dayes.

Poet.

Ouid.

He that runneth in a Race, neuer stayeth, till he commeth at the end thereof: so euerie mortall Wight (*volens nolens*, willing, nilling) neuer stayeth, till death, the end of his race, stayeth him. The picture of Patience (Iob by name) considering the swift passage of the dayes of man, compareth them to the swift Race of a Post, saying, *Dies mei velociores sunt cursore*

Iob 9. 25.

id est, My daies are swifter then a Post: yea swifter are they then a Weauers shuttle, they are as the motion of the swifteſt ship in the Sea, and as the Eagle that flyeth fast to her prey. Our yeeres are spent (saith the Psalmist) as a tale that is told: yea, our life is quickly cut off, and we are soone gone. Therefore fitly is our life compared here by S. Paul (in regard of the velocitie thereof) to a Race, or Running. Iob.7.6. Iob.9.26. Psal.90 9. Psal.90.10.

From hence euery Christian is to learne this lesson, that (seeing our life is nothing else but a running to death) he redeeme the time, make much of it, whiles he hath it: for the houre spent cannot be recouered, time passed cannot be recalled.

Ecce nunc tempus acceptum, (saith the Apostle) Behold now the accepted time, behold now the day of saluation. This life is the time wherein our election must be made sure, and sealed vp to our spirits by the infallible testimony of the good spirit of GOD: This life is the time, wherein euerie 2.Cor.6.2.

man

man in his calling, must worke out his saluation with feare and trembling: This life is the time wherein we must be admitted into the kingdome of Grace, if euer we loke to be admitted into the kingdome of Glory: In this life must we be matriculated into the mysticall body of the Church, if euer we will loke to sit at the Bridegroomes Table in heauen: In this life must we haue heauen in inchoation, if after this life we will haue it in perfection.

The Husband-man will in no wise slacke his opportunitie, and omit his time in tilling and sowing his ground, that in summer he may haue the better crop: The Trades-man will not misse his faires and markets, that he may increase his stocke the more in those his painefull affaires: The Storke in the ayre, the Turtle, the Crane and the Swallow obserue their times, as saith the Prophet: the little silly creature (the Ant by name) gathereth in Summer, whereby she may liue in winter. Euen so should euery

Ierem. 8. 7.

Prou. 6. 8.

euery Christian take his time, and treasure vp (with the painfull Bee) the hony of good workes in the hiue of his hart in this life, that he may (with the faithfull seruant) be welcommed into his masters ioy, in the life to come. But alas, alas, men are so assotted with blindnesse and ignorance, that they may be sent to the very senselesse creatures for wisdome in this point. Aske the beasts, and they shall teach thee; and the fowles of heauen, and they shall tell thee (saith the iust man Iob:) or speake to the earth, and it shall shew thee, or the fishes of the sea, and they shall declare vnto thee. *Esays* Oxe knoweth his Masters stall, and his Asse his Masters crib: but miserable man hath not knowne his Maker. Iob.12.7,8. Esay 1.3.

O let vs not be worse than Horse, Asse and Mule, that haue no vnderstanding: but let vs (in the feare of God) know our times and seasons: Let vs seeke the Lord while he may be found, and call vpon him while he is neere. Let vs in no wise put off our Esay 55.6.

amendment from day to day: Let vs liue no longer in carelesse securitie, like sensuall, brutish, and hellish Epicures, that neither beleeue, nor yet respect the Iudgement to come: that sing that cursed Epitaph of Sardanapalus:

Poet. *Ede, bibe, lude, charum præsentibus explı*
Delitijs animum: post mortem nulla vo-
luptas:

Eate, Eat, drinke, play and be merrie; liue in all kinde of pleasure: for, after death there is no pleasure: That say with the old man in the Poet:

Because my dayes are short
which I haue here to liue;
To women, wine and pleasant sport
I meane my selfe to giue.

Let vs not be like those foolish Virgins, that knocked at the gates of heauen too late, when the doores were shut against them: For, after this life there shall be no place for pardon, nor time for Repentance; therefore, in

tim

time looke to the welfare of thy deare Soule, that thy Soule may fare well, not for a time; but for euer.

One depth (saith the Psalmist) calleth for another: The depth of our misery crieth for the depth of Gods mercy: let vs therefore be as swift in running the race of Christianitie, as our liues are swift to leaue vs: let vs be as swift to kill sinne in vs, as sinne is to kill vs. O (beloued) let vs be as swift to pull out the sting of the Scorpion (which is sinne) as he is with his sting swift and ready to stab vs at the heart, and wound our soules incurably: that when death, the end of our race, shall come, (which is most certaine, and yet his time most vncertaine) it may be vnto vs, as it is to all the Saints of God; *Ianua vitæ, finis miseriarum, initium refrigerij, scala ascensionis in cœlum: id est*, The gate to life, the end of miseries, the beginning of euerlasting refreshing, and the Ladder of ascension to the highest and happiest heauens. Psal. 42. 7.

Text. So run, that ye may obtaine.

2. Secondly, *Qualiter currendum? id est*, How must we run? To obtaine. So run.

If we will run to obtaine, we must run these three wayes.

1. First, *Directè, rectâ via*, the right way.

2. Secondly, *Celeriter seu festinanter*. Swiftly or speedily.

3. Thirdly, *Perseueranter*, Perseuerantly, holding out to the end.

1. First therefore, that we may obtaine, we must run directly, the right way that leadeth to life.

Those that run in a Race, will not make the furthest way about the nearest way home (as we say) but they will take the shortest cut that may be, and run the directest way that can be, that they may the rather obtaine: So should we run in the right way that leadeth to life, if we will obtaine life euerlasting.

Lactant. Lactantius speaking of mans creation, saith; that *Homo incedit erecto*

in Cœlum: id est, Man goeth right vp, lifting his eyes towards Heauen:

Os homini sublime dedit, cœlumq; tueri (iussit: Ouid.

Id est, God gaue man a loftie face, a face to behold the heauens; whereas other creatures fasten their eyes vpon the centre of the world, from whence they came, hanging down their heads to the earth like Bul-rushes. As man therefore was created pure and vpright in Soule, and straight and right in body, carrying his head toward heauen: so must he run (if euer he will obtaine heauen) in the straight way, and right path that leadeth to Heauen.

Many there are that seeke the Lord, and finde him not, because they seeke amisse: so many there are that run, (yea all men liuing are runners) yet are they farre from obtaining, because they run amisse.

There are foure sorts of ground, yet but one fructiferous: there are foure wayes in the world, yet but one

(and that a narrow one) that leadeth to life. Generally, there are but these two: the way of Godlinesse, and the way of Iniquitie: whereof, the one in the Gospell of Mathew, is called The broad way, and the other, The strait and narrow gate: yet S. Iohn (considering the multiplicity of this dangerous Labyrinth) doth cut out this broad way into three maine heads: into Luxurie, Couetousnesse, and Pride, saying: Whatsoeuer is in the world, is either the concupiscence of the flesh, the concupiscence of the eye, or the pride of life:

1. Ioh. 2. 16.

Poet. *Hæc tria pro trino numine mundus habet.*

Id est, This is the trinitie which the world doth worship. These wayes are wide and large, and whole multitudes walke in the same: *Magna plenitudo hominum, sed magna solitudo bonorum: id est*, There is a great plenitude of men, but there is a great scarcity of good men.

These wayes seeme pleasant to be wal-

walked in, yet *Nouiſſima illarum mors eſt.* The end of theſe wayes is death: for the deuil, like a ſubtil fiſher, ſheweth the bait, but hideth the hooke: sheweth the vnprofitable profit, and vnpleaſant pleaſure of ſin, but hideth the hooke from mens eyes, which is death, according to that of S. Paul, *Stipendium peccati mors eſt*: The wages of ſinne is death here, hell and damnation hereafter. Sinne ſeemeth at the firſt to fawne vpon a man, but yet in the end it kill (with Caines dogge) Gen.4. plucke out the very throates of our ſoules.

In theſe main rodes (the more is the pitty) doth the greateſt part of mankind run headlong to perdition, without any checke of conſcience, remorſe for their ſinnes, or any reclamation in the world. Sinne neuer more then in theſe our dayes of the Goſpell abounded: the deuill hath more followers then Chriſt, the whole multitude cryed, Crucifie him, Crucifie him; but Mar.27.16. there was but one, and that a ſilly woman) that laboured to ſet him free.

The saying of Paul to the Romans is verified in these our dayes of sinne:
Rom.3.10, 11,12. There is none righteous, no not one: There is none that vnderstandeth: there is none that seeketh God: all haue gone out of the way, all are altogether vnprofitable; there is none that doth good; no not one. Pride, Whoredome, Adulterie, Fornication, Vncleannesse, Wantonnesse, Idolatrie, Witch-craft, Hatred, Debate, Emulation, Wrath, Contention, Sedition, Heresie, Couetousnesse, Drunkennes, Swearing, Forswearing, Blasphemie, Prophanesse, contempt of the Word, despising of Gods Messengers, and the like abominations are raigning in euery angle of this our Land; yea our Land is become a sinke of sin, a pit of pollution, and a place of abomination; defiled with iniquitie, *A vertice capitis, vsque ad plantam pedis: id est*, from top to toe, hauing no sound part throughout it: yea, our whole Land is out of course; And it is the great mercie of God; that we are not consumed.
Lam.3.22.

Yea,

Yea, these last dayes of the world are like to the daies of Israels prouocation of the Lord in the wildernesse: wherein we preferre the slauery of Egypt, aboue the swéet Manna of heauenly blisse.

Yea, that saying of the Prophet is verified of the most part of mankind: That the Children gather sticks, the Fathers make the fire, and the women bake cakes for the Queene of Heauen: That is, they offered sacrifice to the Sun and Moone, and Planets, which they called the Quéene of Heauen. So the Beast of Rome with his Antichristian crue, doth sacrifice to Marie, making her an Idoll, and calling her (as in their *Salue Regina*, and *Regina cœli lætare*, doth appeare) the Quéene of Heauen. They make Ignorance the mother of their Deuotion: Sir Iohn Lacke-latine, and Sir Anthony Ignorance are their chiefest Clarkes, and best Masse-mongers. Ierem. 7.8.

Yea, the world is growne to that height of reprobation, that that which is written in Iob, is verified of many:

ny: They say to God, Depart from vs,
Iob. 21. 14, 15. for we desire not the knowledge of thy wayes: who is the Almightie, that we should serue him? Full little thinking that the Lord shall answer them with
Mat. 7. 23. the like *Discedite*, Depart from me, ye workers of iniquitie.

Thus we see, how the worldlings run in the race of iniquitie, the broad way to the lake vnquenchable: some in the race of Atheisme, some in Papisme, some in Mahumetisme, some in Paganisme, but few there are that run in the race of Christianisme. But thou that wouldest be saued, thou that wouldest so run that thou mayst obtaine, run not in any of these wayes, but flye from sinne, as from a stinging Serpent, and a biting Cockatrice:
Gal. 5. 21. For they that do such things, shall not inherit the Kingdome of God.

Hac via itur ad superos. The right way therefore wherein we must runne, is the way of Godlinesse, the way of Christianitie, the way of the Word of God, framing all our thoughts, words and operations, according to the precise and strict rule

of

of the same: For *Factores legis iustificabuntur: id est*, The doers of the Law shall be iustified, saued and glorified.

This way of Godlinesse is a blessed way to walke in: It is sweeter than the hony, or the hony combe: *Iugum Christi suaue est, & onus suum leue: id est*, The yoke of Christ is easie, and his burthen light. *Mandata eius grauia non sunt: id est*, His Comandements are not grieuous: and his Commandements are exceeding large: Her wayes are wayes of pleasure, and her pathes prosperitie: It is a lanthorn to our feet, and a light vnto our paths: It is a pillar of fire to carrie vs thorow the wilderneſſe of this world to the Celestiall Canaan: it is the power of God to saluation to euery Belecuer, both Iew and Grecian: It is able to saue our soules, it is able to make vs wise to saluation: it is profitable to teach, to improue, to correct, to instruct in righteousnes, and to make vs perfect in all good workes.

Pſal.19.

Mat.11.30.

1.Ioh.5.3.

Pſal.119.

Prou.3.17. Pſal.119. 105.

Rom.1.16.

Iam.1.21.

2.Tim.3. 15,16,17.

It is comfortable in all cases and parts of our life, both in prosperitie and

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and aduerſitie; both in life and death: If we fight, it is a ſword: if we hunger, it is meate: if we thirſt, it is drinke: if we be naked, it is a garment: if we be in darknes, it is light: yea (in a word) the Word of God is
Mat. 7. 13. The high way to Heauen. Enter therefore in at the ſtrait gate of amendment: and run in the ſame, from faith to faith, from grace to grace, from vertue to vertue, from ſtrength to ſtrength, till thou beſt a perfect man in Chriſt Jeſus.

Rom. 13. 12, 13, 14. Caſt away the works of darkneſſe, and put on the Armour of light: walke honeſtly, as in the day; not in gluttonie, and drunkennes, neither in chambering and wantonneſſe, nor in ſtrife and enuying; but put on the Lord Ieſus Chriſt, and take no thought for the fleſh to fulfill the luſts of it. Be
Mat. 10. 16. wiſe as the Serpent, be innocent as the Doue.

Amongſt diuers points of wiſedome to be found in the Serpent, this is one: namely, She caſteth her coat, and ſo renouateth her age, as

Ari-

Ariſtotle ſaith. Theſe three beaſts, *Tum Vere, tum Autumno*, both in the Spring, as alſo in Autumne, doe caſt their ſkinnes, viz. the beaſt like a Lizzard, called in Latine *Stellio*: *Quia habet maculas, quaſi ſtellas colle infixas.* Becauſe he hath ſpots in his necke like ſtarres: *Lacertus*: the Lizzard; and the Serpent. And to doe this, they goe thorow ſome narrow cranny or other, to looſen their ſkinnes, and caſt them within foure & twentie houres. So ſhouldeſt thou put off the old man with all his workes: And to doe this, thou muſt goe, *Per ſtrictam rimam pœnitentiæ: id eſt*, Through the narrow cranny, and ſtraight gate of amendment.

Ariſt. de nat. Animal. lib. 8. cap. 17. *Stellio.* *Lacertus.* *Serpens.* Col 3. 9.

Meditate therefore (with the Juſt man) in the Law of God day & night. Let the candle of faith burne cleere in the lampe of thy heart, and nourish it with the oyle of loue and good workes: Walke not in the counſell of the wicked: ſtand not in the way of ſinners: ſit not in the ſeate of the ſcornfull: but runne in the Race of Liue well, that

Pſal. 1. 2. Pſal. 1. 1.

that liuing well, thou maist die well, and after death eternally speed well; obtaining that blessednesse: Blessed

Apoc.13. 14. are they that die in the Lord.

Text. So run, that ye may obtaine.

And that we may run in the Race of Godlinesse, one Caueat is exceeding necessary: namely, that we auoid wicked company, which will draw away our hearts from this Race Celestiall. *Qui tangit picem, coinquinabitur ab ea: id est*,

Eccles.13. He that toucheth pitch shall be defiled therewith. *Cum sancto sanctus eris, & cum peruerso peruerteris: id est*, With the holy thou shalt be holy, and with the froward thou shalt learne frowardnesse: for birds of a feather will flie together.

It was not lawfull for a Iew to conuerse with a Samaritane; if an Hebrew did eat with an Ægyptian, it was counted abomination: so must we count it abomination, and hold it a point of reprobation, to frequent the company of damned hel-hounds, and hellish miscreants: Let vs therefore flie

ginall occasion and euery apparition of euill; let vs delight in the company of those that feare the Lord, and excell in vertue. Well therefore saith Seneca; *Cum illis versare, quite meliorem sui facturi, vel quos meliores efficere possis: id est.* Keepe company with those that may make thee better, or whom thou maist make better. Seneca.

I Acommand you therefore, brethren, (as saith S. Paul) in the name of our Lord IESVS CHRIST, that ye withdraw your selues from euery brother that walketh inordinately, and not after the instruction which ye receiued from me. 2. Thes. 3. 6.

And (to conclude this point) I giue euery Christian this good counsell with good King Salomon: My sonne, if sinners doe entice thee, consent thou not: If they say, Come with vs, we will lay wait for bloud, we will swallow vp the Innocent whole, like a graue: we shall finde all precious riches, and fill our houses with spoyle: Cast in thy lot among vs, we will haue all one purse: My sonne, walke not thou Pro. 1. 10, 11, 12, &c.

thou in the way with them, refraine thy foot from their path, for their feet run to euill, and make haste to shed
Iob. 19.23, 24. bloud. O that these my words were written, O that they were written in a booke, O that they were written with an iron pen, in Lead, or in stone for euer! O that they were engrauen in a braſſe Table of euery young mans heart, that ſo bad company may not be his deſtruction!

So run that ye may obtaine.

Text. 2. Secondly, if we will run to obtain, we muſt run, *Celeriter, ſeu feſtinanter*, ſwiftly and ſpeedily.

Bernard. *Vita brevis, via longa* (ſaith S. Bernard:) *ſi vis ad metam pervenire, incipe celeriter currere: id eſt*, The life of man is very ſhort, the way to heauen is very long; if therefore thou wilt obtaine, thou muſt run exceeding ſwiftly. We ſee that thoſe that run in an earthly race (& that but for a meane reward) how ſwiftly doe they ſtraine themſelues to runne according to that of the Poet:

Qui

Qui cupit optatā cursu cōtingere metam: Poet.
Multa tulit, fecitq; miser, sudauit & al-
(sit:

Id est, He that desireth first to touch the marke, taketh much paines, sweateth abundantly, and runneth exceeding swiftly. Euen so should we (that we may obtain an euerlasting reward in heauen) run in the path of Gods Commandements, being shod with the shoes of the Gospell of peace, like Roes exceeding swiftly.

The senseleſſe creatures are a louking-glasse to all Christians in this respect.

The Sunne (as saith the Psalmist) Psal. 19.
like a Gyant reioyceth to run his race: that is, valiantly and swiftly: swift in his motion, and speedy in his race, for in the space of xxiij. houres he compasseth the earth round about, that nothing is hidden from him, and passeth from the one end of heauen to the other, that nothing is wanting in him: So the Lord our God hath set euery man his task vpon earth, which is, To worke out his saluation with

feare and trembling. A great worke, a ſhort time, a long way from Egypt to Canaan, from the gates of hell to the dores of heauen; therefore, like Gyants we had need to run ſwiftly, leſt we come too late, and be ſhut out of heauen, like the fiue foliſh aforeſaid Virgins.

As the Sun in the heauens is a looking-glaſſe vnto vs in this regard: ſo is alſo the Son of God Chriſt Jeſus, aboue the heauens to be imitated of vs all in this point. *Omnis Chriſti actio, noſtra debet eſſe inſtructio: id eſt*, Euery action of Chriſt ought to be a matter of imitation to vs Chriſtians.

Gregory.

As he was *Immenſus maieſtate, incomparabilis fortitudine*, ſo was he *incomprehenſibilis celeritate: id eſt*, As he was great in Maieſtie, incomparable in fortitude, ſo was he alſo incomprehenſible in celeritie and ſwiftneſſe. Hee wrought the workes of him that ſent him while it was day, without any delay in the world.

Ioh. 9.

This Bridegroom CHRIST IESVS (euen as the Sunne) went forth out of

of the Chamber of the highest Heauens, from the bosome of the Father, and from the inuisibilitie of the Diuinitie: and descended downe to the earth, and became Man, and was like vnto Man in all things, sinne only excepted; and valiantly in the wildernesse pitched a field against Sathan, that old Serpent and roaring Lyon, and ouerthrew him in the Desart, breaking his wily head, and ouercomming his chiefest power: fulfilled the Law in euery point and tittle, satisfied Gods Iustice for vs, appeased his wrath against vs, purchased celestiall mansions to vs, by offering himselfe in Sacrifice to the Lord of Hosts, vpon the Crosse at Golgotha for the sinnes of the whole world: by his death and passion, by vanquishing hell, by conquering death, by his glorious resurrection and ascension, and by sending of the holy Ghost: He went from the Father, and came into the world; And in short time (yea, in the space of 33. yeeres) wrought the redemption of all beleeuers: And

Ioh.16.28.

left this world, and went againe to his Father. Iob.16.28.

The ſpouſe of Chriſt conſidering her Husbands great velocitie, celeritie and ſwiftneſſe, ſaith: Behold! he commeth leaping by the Mountaines, and skipping by the hils, my Welbeloued is like a Roe, or a young Hart, &c. *Venit, vidit, vicit:* He came from heauen, he ſaw the earth, and ouercame the Dragon. Can.2.8,9.

Thus, after Chriſts example, ſhould wee that profeſſe our ſelues Chriſtians, run ſwiftly in the race of godlineſſe, holineſſe, puritie, and obedience to the commandements of our heauenly Father: Thus ſhould we run, *In veſtigijs Ieſu*, in the foot-ſteps of Chriſt Ieſus, who is *Via, veritas, & vita*, i. The Way, the Truth, and the Life: and the true way to life euerlaſting. To the performance of which dutie, the Lord grant to vs his grace (for of our ſelues we are not able to ſet one foot forward to heauen) that ſo we may be able (to his glory and our Soules euerlaſting good) to doe his Ioh.14.6.

will

will in earth, as willingly, swiftly, and as speedily as the Angels doe it in Heauen.

Now (deare brethren) that we may run thus swiftly in the race of Godlinesse, and in the course of Christianitie, two things are necessary.

First, *Ut simus intus vacui*, that we be empty within. 1.

Secondly, *Ut simus extra exonerati: id est*, That we bee vnladen without. 2.

First, we must be empty within. 1.

Now, what is that which cloggeth vs so sore within, and hindreth vs from running in this godly Race? Surely that is sinne.

So weighty a thing is sinne, As it sunke downe Sathan from heauen. Luke 10.

So weighty a thing is sinne, as it caused the earth to open her mouth, and swallow vp cursed Kora, deuillish Dathan, and that abiect Abiram with all their treacherous crue. The Prophet in respect of the weight thereof compareth it to Lead, and that worthily: for as Lead in the clocke causeth, Num. 16. 32.

ſeth, by the weight thereof, the cogs, whæles and gimmers ſucceſſiuely to moue one after the other: euen ſo the weight of ſinne doth draw the cogs of our carnall concupiſcence, the whæls of our lewd deſires, and the gimmers of our vntamed affections, from one ſin to another: according to that of S. Gregory. Gregory, *Peccatum quod per pœnitentiam non deletur, mox ſuo pondere ad aliud trahit: id eſt*, If ſinne by repentance preſently be not done away, by the weight thereof it will ſoone draw a man to more ſinne: as we finde it exemplified in the Prophet Dauid, who fell from idleneſſe to concupiſcence, from concupiſcence to adultery, from adultery to murder.

Of the weight of ſinne the Prophet Dauid ſpeaketh: Mine iniquities are gone ouer mine head, and as a weighty burden they are too heauy for me. Pſal. 38. 4.

The Prophet Eſay calleth the bands of wickedneſſe heauy burdens intolerable to be borne. The ſinnes of the world being layd vpon the ſhoulders Eſay 58. 6.

of

of Jesus, vpon the Crosse, were so weightie, and heauie, as they forced him (hauing the weight of Gods wrath for them also vpon him) to crie out on this manner to his God: *Eli, Eli, Lamasabacthani?* My God, my God, why hast thou forsaken me? If the yoke of Christ be easie, and his burthen light; then of necessitie on the contrary, must the yoke of Sathan (which is sin) be vneasie, heauy, and intolerable to be borne. Mat. 27. 46. Mat. 11.

By which it may appeare, that sinne is an intolerable burden, and a great impediment to this Christian Race.

Let vs therefore (as the chosen vessel doth exhort vs) cast away euery thing that presseth vs down, and the sin that hangeth so fast on: Let vs runne with patience the race that is set before vs. Where it is euident, that we cannot run with patience the race that is set before vs, vnlesse we doe cast away our sinnes from vs, which doe hang so fast on vs. Heb. 12. 1.

Moses was not permitted to come

nere the Lord, before he did discalciate himselfe: Put off thy shooes; for, the place where thou standest is holy ground: So must we put off the durty shoes of iniquitie, and abandon sinne from the castle of our harts, before we can be able to stand in the path-way to ioyes, which is an holy ground: therefore, much lesse are we able to run in the same, and most vnapt to run swiftly.

Let vs therefore (in the name of God) purge our soules and bodies from sinne, with the Hysop of Gods grace: Let vs separate them from vs, and our selues from them, as farre as the East is from the West, and North the South: Let vs loath, detest and abhor them, because the Lord doth loath, detest, and abhorre vs for them: as we haue giuen our members as weapons of vnrighteousnes, to the seruice of sathan in vngodlinesse of this life; euen so let vs giue them as weapons of righteousnesse, to the seruice of the Lord, in godlinesse of life: as we haue run in the race

race of the firſt Adam, by commiſſion of ſin, ſo let vs run in the Race of the ſecond Adam, Ieſus Chriſt the righteous, by perfoꝛmance of righteouſnes: let vs ceaſe from ſinne, and doe that which is gꝏd, let vs ſæke peace, and enſue it: Let vs *Plangere plangenda*, bewayle our ſinnes that ought to be lamented: *Grauia peccata, grauia deſiderant lamenta*, (ſaith Iſidore) great ſinnes require great lamentation: ſwæt meat muſt haue ſoꝛꝛe ſawce: reioycing in ſinne, muſt haue mourning foꝛ ſinne: let vs therefoꝛe be *Tam proni ad lamenta, ſicut fuimus ad peccata:* as prone to lamentation, as we haue beene to tranſgreſſion: as ready to lament them, as we haue bin to commit them.

Let vs ſwæpe euery coꝛner of our hearts cleane, with the bꝛomes of penance, and let vs water them with the ſalt teares of earneſt contrition: ſo that we may be fit receptories foꝛ the Loꝛd to dwell in; and (being anointed with the oyle of grace) we may run ſwiftly in the race that is

is ſet before vs, and obtaine the reward prepared for vs.

Text. So run, that ye may obtaine.

Secondly, if we will run ſwiftly in the pathway to heauen, we muſt be *Extra exonerati: id eſt*, vnladen without.

Thoſe that run in a race will lay aſide their cloakes, doublets, and ſuch like outward veſtiments, that they may run the more ſpeedily, and obtain the more aſſuredly.

And ſo in like manner, we muſt be vnburthened of all outward matters whatſoeuer: eſpecially, of the exceſſiue care and affection that naturally we beare to this wicked world, or elſe hell and damnation will be our beſt reward.

We muſt forſake all, if we will be followers of Chriſt; as Peter ſayd to his Maſter: *Ecce nos reliquimus omnia, & ſecuti ſumus te:* i. Behold, we haue forſaken all, and followed thee. Well and wiſely ſaid Peter, (as ſaith S. Bernard) we haue forſaken all & followed thée:

Mat. 19.

thee: for he could not haue followed Christ laden, as we haue an example in the same chapter of the Young man, that at that *Vende omnia, & da pauperibus: id est*, Sell all, and giue to the poore, chose rather to leaue Christ, then forsake his riches for Christ. Mat.19.

Yea, it is a thing impossible for such couetous Churles to run swiftly in the way to life: It is easier for a Cammell to goe thorow the eye of a Needle, then for a rich couetous Carle to enter into the Kingdome of Heauen. Mar.19.24

Nemo potest Dominis rectè seruire duobus Poet.

Id est, No man can serue two Masters: no man can serue God & Mammon, God and riches. He that hath his treasure in earth, cannot haue his conuersation in heauen: For, where the treasure is, there will the heart be also. Mat.6.21.

If therefore riches encrease, let vs not set our hearts vpon them. Let vs vse this world as though we vsed it not: let vs hold all dung for the gaining

is set before vs, and obtaine the reward prepared for vs.

Text. So run, that ye may obtaine.

Secondly, if we will run swiftly in the pathway to heauen, we must be *Extra exonerati: id est*, vnladen without.

Those that run in a race will lay aside their cloakes, doublets, and such like outward vestiments, that they may run the more spædily, and obtain the more assuredly.

And so in like manner, we must be vnburthened of all outward matters whatsoeuer: especially, of the excessiue care and affection that naturally we beare to this wicked world, or else hell and damnation will be our best reward.

We must forsake all, if we will be followers of Christ; as Peter sayd to his Master: *Ecce nos reliquimus omnia, & secuti sumus te:* i. Behold, we haue forsaken all, and followed thee. Well and wisely said Peter, (as saith S. Bernard) we haue forsaken all & followed thée:

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If therefore riches encrease, let vs not set our hearts vpon them. Let vs vse this world as though we vsed it not: let vs hold all dung for the gaining

ing of Ieſus. As Chriſt ſayd in the
Ioh.18. Goſpel of Iohn: That his Kingdome was not of this world: So ſhould we ſay, that our delight is not in this world, but our hearts are altogether in the world to come. Let vs take no care what we ſhall eat, or what we ſhall drinke, or wherewith we ſhall be arrayed.

After all theſe things the mucke-wormes of this world, the Pagans, Infidels, and Heathen people ſeeke, that haue neither knowledge of God, nor feare of God before their eyes:
1.Pet.5.7. Mat.4. but let vs caſt our care on the Lord; for the Lord only careth for vs: Therefore as Peter and Andrew left their
1.King.19.20. nets to follow Chriſt: And as Eliſha left his Oxen and his Plough to follow Eliah the man of GOD: So ſhould we leaue whatſoeuer is in the world, to follow the Sonne of God to Heauen.

Crates. We reade of Crates Thebanus, that (becauſe he could not apply himſelfe to the ſtudy of Philoſophy in regard of his riches) he toke his money,

and

and cast it into the Sea, saying: *Ego perdam te, ne tu perdas me: id est,* I will destroy thee, lest thou destroyest me. So (if we find that our wealth, or any other thing in this world is an impediment to our Christian race) let vs cast them from vs, not (as Crates did) into the Sea, that were a fond and foolish thing: But let vs cast our bread vpon the waters: that is, bestow them on the poore, as Christ did wash the young man in the Gospell of Mathew. Eccl. 11. 1.

Thus therefore should we emptie our selues of sinne within, and vnburthen our selues of the cares of this wicked world without, if we will runne swiftly in the High-way to Heauen.

So run, that ye may obtaine. *Text.* 3.

Thirdly, if we will run to obtain, we must run *Perseueranter*, perseuerantly, and continually holding out to the end of our Race.

Those that run in a race, though they runne neuer so directly, though neuer

neuer so swiftly, yet if they giue ouer before they come at the end, they lose their reward. Euen so, if we persеuere not in the race of Godlinesse to the end of our liues, we shall faile of the Kingdome of Heauen.

He that diggeth in a golden mine, till he commeth within fiue or sixe fadomes of the gold, and then giue ouer; is not all his labour lost, and all his cost in vaine?

A Traueller, that hauing taken vpon him a long iourney, and in the end giueth ouer within 2. or 3. miles of his iourneys end; is not all his labour lost, and are not all his paines likewise in vaine?

Euen so, *Nihil prodest cursus bonæ vitæ, nisi consummetur bono fine: id est,* The Race of a godly life profiteth nothing, vnlesse it be finished with a godly end.

If a man had liued in the profession of the glorious Gospel of IESVS, for the space of twenty, thirty, or fortie yeeres, and then proue an Apostata, back-sliding from the same, he is so farre

farre from obtaining ſaluation, as the end of him is worſer then the beginning.

So that there is no hope of happineſſe without perſeuerance: for as the tree falleth, ſo it lyeth, whether it falleth towards the South, or North: And as a man dyeth, ſo ſhall he be adiudged: if in the Lord, then ſhall he haue his portion with Saints: if in impenitencie, then ſhall he haue his portion with deuils.

The Souldier is not guerdoned with ſpoyles, before he hath obtained victorie: no more ſhall we be crowned, before we haue béene more then Conquerers in Ieſus Chriſt. Wel therfore ſaith one: *Si nullus eſſet hoſtis, nulla eſſet pugna: ſi nulla pugna, nulla victoria: ſi nulla victoria, nulla deniq; Corona.* i. If there were no enemie, there were no fight: if there were no fight, there were no victory: if there were no victory, there were no Crowne: *Nam nemo coronabitur, niſi qui legitimè certauerit: id eſt,* For no man ſhall be crowned, but he that fighteth lawfully. *Ideo homines* 2. Tim. 2.

tentan-

tentantur, vt tentati resistant, resistentes vincant, vincentes coronentur: Men are for this cause tempted; that being tempted, they may resist; resisting, they may ouercome; & ouercomming, they may be crowned.

So that the perseuerance is all in all.

The woman of Canaan by perseuerant crying after Christ, got her Mat.15. Daughter to be dispossessed of the Deuill.

The man that had guests come late to his house; by his perseuerant knocking, got bread for them of his neighbor at midnight.

So by perseuerance in the Race of Godlinesse, **we shall obtaine the bread of life, Christ Iesus, that reigneth at the right hand of his father in glory for euermore.**

Chrysostome **speaking of this spirituall Race, saith thus:** *Incipere multorum, finire paucorum: id est,* Many will Chrysostome. begin to run in this godly Race, but few there are that will hold out to the end.

Rome

Rome began well, and embraced the Gospell of Christ willingly; but with the dogge, they returned to their former vomit of Idolatrie; and with the Sow that was washed, they wallowed againe in the mire of iniquitie: So that Frier Mantuan reporteth thus much in commendation of their Citie: *Hen Roma nunc sola pecunia regnat: exilium virtus patitur: vrbs est iam tota lupanar: id est*, Alas, alas, Couetousnesse is Queene of Rome: all godlinesse is banished from thence: the whole Citie is become a Stewes. And hereupon he giueth this Caueat to all Christians. Pro. 26. 11. *Mantuan.*

Viuere qui sanctè cupitis, discedite Roma:
Omnia cum liceant, non licet esse bonum: Poet.

Id est, All you that will liue a godly life, depart from *Rome*, for all things are there suffered saue godlinesse.

Oh, it had been better for this whorish Citie, neuer to haue knowne the way of Righteousnesse, then after they haue knowne it, to turne from the 2 Pet. 2. 21.

2 Pet.2.20. holy doctrine giuen vnto them: For the latter end is worſe with them then the beginning, according to that in Mat.12.45. the Goſpell: If Sathan be caſt out, and enter in againe with ſeuen deuils worſer then himſelfe, the end of that man is worſer then the beginning.

So Iulian Emperour of Rome, began well, and for a while embraced the Goſpell of Chriſt: but he proued an Apoſtata in the end, dying, curſing, banning, and blaſpheming, and caſting his blood into the aire.

Demas followed Chriſt awhile, but 2 Tim.4.10 afterward forſooke him: Demas hath Ioh.6.66. forſaken me, louing this preſent world. Many of Chriſts Diſciples went backe, and walked no more with him. Thou 2 Tim.1. knowest (ſaith Saint Paul) that all they 15. which are in *Aſia*, are turned from me; of which ſort are *Phygellus* and *Hermogenes*.

So we ſee, that many haue begun well, but few haue perſeuered: but it were better that a Mil-ſtone were hanged about the necks of ſuch reuolters, and caſt into the middeſt of the Sea:

Yea: For the Lord will tread downe rebolters vnder his feet, as clay in the streets. Psal.18.22.

He that putteth his hand to the Plough and looketh backe, is not fit for the Kingdome of Heauen. He that loketh backe to his house and home, hauing his minde busied in other matters, cannot possibly make good worke: euen so he that intangleth himselfe with the things of this present world, is not able to work out his saluation with feare and trembling: for where the dead carkasse is, thither will the Eagles resort: and where our treasures are, there will our hearts be also. Luk.9.62.

He therefore that will obtaine the Land that floweth with milke and Hony, must forget the Flesh pots of Egypt: And he that will obtaine Heauen, must not cast his eyes to the earth: he that is on the house top, must not come downe to fetch any thing out of his house: and he that is in the fields must not returne backe againe to his house. He that is in the way to Mat.24.17.

Heauen, let him not turne backe againe to this world, lest he be attached of the Lyon, and cast into hell.

Lots wife for backe-looking was turned into a pillar of salt: And so euery man that turneth backe from the way of godlinesse, shall be turned into a Fire-brand, and burned with vnquenchable fire: for whosoeuer shall deny IESVS CHRIST in this world shall be denied the kingdome of Heauen of Christ Iesus in the world to come.

Backe-looking, and backe-sliding must not be in Christians. Let vs therefore (with Saint Paul) not looke behinde vs, but to that which is before vs; namely, to the reward. Let vs fasten our eyes vpon Heauen gates, and neuer leaue running, till we come at them. phil.3.13.

The Bride of Iesus would not turne backe from her holy Race, saying: I haue washed my feet, how shall I defile them? So should euery member of the mysticall body of Christ say: I haue washed my selfe from my sinnes, Cant.5.3.

and

and by Gods assistant grace, will I neuer defile my selfe any more. For he that washeth himselfe (saith the sonne of Syrach) because of a dead body, and toucheth it againe; what auaileth his washing? So is it with a man that fasteth for his sinnes, and committeth them againe. Who will heare his prayer? or what doth his fasting helpe him? Euen so, beginning well doth nothing auaile a man, vnlesse perseuerance be resolued. Eccl. 34. 26

Thou therefore that wouldest obtaine, pull not thy neck out of Christs yoke: giue not ouer in any case; but at the very first step thou settest into this godly Race, resolue to perseuere to the end of thy life, come what can come.

Manus igitur remissas, & genua soluta erigite: id est, Lift vp your hands that hang downe, and your weake knees: take heed that ye fall not away from the grace of God. Be not weary of well-doing: Stand fast in the faith, and play the men, be strong, take courage to you, and perseuere to the Heb. 12. 12. 2 Thes. 3. 13. 1 Cor. 16. 13.

2 Chron. 15. 7. end: for he that endureth to the end, the same shall be blessed.

Apoc. 2. 10 *Esto fidelis* (saith Saint Iohn) *vsque ad mortem, & dabo tibi coronam vitæ: id est*, Be faithfull to thy death, and I will giue thee a Crowne of life.

Apoc. 3. 12. *Qui vicerit, dabo ei sedere in throno, &c.* To him that ouercommeth, will I grant, to sit with me in my throne.

Hieron. *Non enim incepisse, sed perfetisse virtutis est: id est*, It is not the nature of Godlinesse to begin well, but to perfect the worke begun: *Nec inchoantibus, sed perseuerantibus præmium tribuitur* (saith Remigius:) *id est*, Neither is the reward giuen to enterers, but to enders; not to beginners, but to perseuerers.

Remigius.

Whereupon Saint Gregory saith: *Incassum curritur, si ceptum iter, ad le terminum deseratur: id est*, He is a mad Traueller, that will not see the end of his iourney: and he is a fond Professor, that will not labour to die in the Lord.

We read in the Gospell of Iohn, that our Sauior in the end of his life,

said

said in this manner: *Opus consummauj quod dederas mihi ut facerem: id est,* I haue finished the worke which thou gauest me to doe. And in the houre of his death he sayd in like manner: *Consummatum est:* It is finished. So should euery Christian, after the example of his Sauiour, labour to finish the worke which the Lord called him to doe: that so he may (with great peace of Conscience, and with vnspeakable solace of heart) say vpon his Death-bed, with the chosen vessell in his second Epistle to Timothy: *Certamen bonum decertaui, cursum consummaui, fidem seruaui, &c.* I haue fought a good fight, and haue finished my course, I haue kept the faith: therefore henceforth is layd vp for me a Crowne of Righteousnesse, which the Lord, the righteous Iudge, shall giue me at that day: and not vnto me onely, but vnto all them that loue his appearing.

Ioh. 17. 4.

Ioh. 19. 30.

2. Tim. 4. 7, 8.

Such was the resolute zeale, and zealous resolution of al holy Martyrs in former ages, that nothing could

make them forſake the profeſſion of the glorious Goſpell of IESVS: yea, this was their conſtant anſwere to their bloudy Butcherers: *Vre, tunde, diuelle, lania, ſeca: Idola tua non adorabimus: potes corpora iſta* (O Cæſar) *cruciatibus abſumere, facere vero vt aliud ſentiamus, aut loquamur, non potes: tua ſæuitia noſtra eſt gloria: cuos nos interfecere credas, de carcere corporis liberas: citius ſaxa, ſcopuloſque & montes de loco ſuo mouebis, quàm nobis fidem Chriſto datam eripies: id eſt*, Burne, buffet, ſlay, deuoure, hew in pieces: thy abominable Idoles will we neuer worſhip: thou maiſt (O cruell tyrant) conſume with torments theſe our mortall bodies; but to make vs thinke, or ſpeake otherwiſe then we doe, canſt thou neuer doe: thy cruelties our glory: killing vs, thou doeſt but deliuer vs from the priſon of our bodies: thou ſhalt ſooner remoue the rockes and mountaines from their places, then make vs recant from the profeſſion of the glorious Goſpell of Ieſus.

The reſolution of Martyrs.

Such was the reſolution of Sydrach, Myſhach

Myshach and Abednego, that rather then they would crouch to Nebuchadnezzars golden Image, which was 60. cubits high, they would be cast into the hot fiery Furnace, which was made seuen times more hot, then vsually it was for necessary vses. Dan.3.1, 23.

Such was the resolution of blessed Paul, that nothing could separate him from his LORD and Master CHRIST: whose couragious vow we may find in his Epistle to the Romans on this manner: Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? No verily, for I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God which is in Christ Iesus our Lord, neither the loue which we haue to God from vs, who are made his sons through Christ Iesus. Rom.8.35, 38,39.

And

And indeed that which Paul promiſed, he performed: for he was beheaded at Rome for his Goſpels defence; although the ſword did ſeparate his head from his ſhoulders, yet it could not ſeparate him from his head Chriſt Ieſus.

Such was the reſolution of the patterne of patience, that though the Lord ſhould kill him, yet would he put his truſt in him.

Iob. 13. 15.

Such was the reſolution of Ignatius, Biſhop of Antioch, after Peter, that the rauening Beaſts could not make him ſtinch from his Redæmer: yea, being commanded by the King of Syria, to be torne in pieces of wilde Beaſts, and being lead to the place of execution, he vttered this golden ſentence: *Nihil moror viſibilium, nec inuiſibilium, modo Ieſum Chriſtum acquiram: id eſt*, I care neither for things viſible, nor yet for things inuiſible, neither for things ſeene, nor yet for things not ſeene: Onely, this is my care, that I may obtaine CHRIST IESVS & with him euerlaſting ſaluation. And when the

Ignatius.

the Beasts were let lose vpon him, these were his last words (as saith S. Ierome) I am Gods corne, and the teeth of these wilde beasts must grind me in peeces, that I may be pure bread, and fine manchet for Christ Iesus his Table in Heauen. *Ierome.*

Such was the constant resolution of that godly old woman Apollonia, that she chose rather to haue her teeth dasht out of her head willingly, and to be burnt to ashes, then to worship any other god, besides the true and euerliuing God. *Apollonia.*

Yea, this was the constancy of all holy Martyrs, that they would rather indure a thousand deaths, then shrink backe from the word of Life. Peter was beheaded for the Gospels defence: Iames throwne downe from an high Pinacle, and his head cleft asunder: yea, almost all the Apostles were put to grieuous deaths, some were stoned, some broyled, some put to one death, some to another. *Peter.* *Iames.*

Old Simeon, that was Cousin germane to Christ, sonne to Cleophas, and *Simeon.*

and Mary, Bishop of Ierusalem, after Iames was nailed to the Crosse, being six score yeares old and more. S. Cyprian beheaded at Sexti nigh the Citie Carthage.

Cyprian.

Polycarpe. Polycarpe Bishop of Smyrna, Disciple to Iohn, was most pittifully tortured to death by fire: yea, for the space of 300. yeares after Christ, and more, the Lord sent persecution ordinarily to his Church.

Willingly did these Saints suffer, and joyfully did undergoe all these afflictions for the Kingdome of Heauen sake.

August. ¶ *Hic vre, hic seca, vt in æternum parcas, Domine*, saith Saint Augustine, i. Here burne me (Lord) here slay me, to spare me hereafter: Doe what thou wilt (Lord) with my body, so that thou wilt spare my soule.

Ierome. *Vtinam* (saith S. Ierome) *ob Domini mei nomen, atq; iustitiam, cuncta Gentilium turba me persequatur & tribulet: vtinam in opprobrium meum stolidus hic mundus exurgat: tantum vt ego mercedem Iesu consequar: id est*, I would to

GOD

GOD that the whole Nation of the Gentiles, Pagans and Infidels would, for the name of my God, and for the glory of his Gospell, persecute me and trouble me: I would to God this mad and foolish world would rise vp against me for the profession of Gods blessed truth; onely, that I may obtaine CHRIST IESVS for my reward.

Ammonation.

Ammonation, Mercuria, Dionysia, with diuers other godly women, would run to the fire with their children, as to a ioyfull feast or banquet, thinking no greater glory on earth, then to suffer for the Gospell of Christ.

And thus should euery man and woman (as they tender the welfare of their deare soules) resolue to suffer willingly, and beare patiently, whatsoeuer calamity may befall them in this heauenly Race: considering the torments of Hell, which by reuolting they shall vndergoe, considering the ioyes of Heauen, which they shall haue by patience: and considering what others haue done before them,

as

as the Martyrs, and what Christ hath suffered for them, that so with perseuerance, holding out to the end, they may obtaine euerlasting blisse.

The Merchant will thorow fire and water suffering no repulse, that he may haue his Pinnace fraught with plenty of pure gold at the Indian Hauen, according to that of the Poet:

Poet. *Impiger extremos curit mercator ad Indos*
Per mare pauperiem fugiens, per saxa, per ignes.

Id est, The painfull Merchant aduentureth to the forraine *Indians* beyond the Seas, through fire and water, fearing nothing, that he may eschew pouertie and obtaine much treasure.

Euen so, he that will haue the Pinnace both of Soule and body fraught with the siluer of all earthly prosperitie, and with the gold of all celestiall felicitie, must runne the race that is set before him, with patience, leaping ouer the wall of all obuious afflictions, perseuering till he commeth at the

the happy hauen of Heauen: that then he (being more then Conquerour in CHRIST IESVS) may triumph ouer Death, Hell, and Damnation, ſaying with the Prophet: *Ero mors tua, O mors: id eſt,* O death, I will be thy death; O graue, I will be thy deſtruction: and with valiant Paul; Death, where is thy ſting? Hell, where is thy victory? **Of neceſſity afflictons muſt mæte with vs that run in the high-way to heauen: yea, no man liuing can be fræd from them.** All that will liue godly in Christ Ieſus, ſhall ſuffer perſecution: we muſt, through many afflictions enter into the Kingdome of God.

Hoſ.13.14.

1.Cor.15.

2 Tim.3.12 Act.14 22.

Whom the Lord loueth, he chaſteneth, and he ſcourgeth euerie ſonne whom he receiueth; we are baſtards and not ſonnes, if we be free from afflictions.

He.12.6,7.

Ego quos amo, arguo, & caſtigo: id eſt, As many as I loue, I rebuke and chaſten.

Apoc.3.19.

Qui diligitur, corripitur: id eſt, He that is loued, is reproued.

The

The Oxen that are appointed for the slaughter, are let run in fat Pastures; but those that are not appointed for so terrible an end, are dayly wrought and subiect to much trauell.

The barren tree is not beaten: but the tree that is planted by the Riuers side, and bringeth forth his fruit in due season, is sorely shaken, and yerely beaten.

1 King. 7. The stones that were for Salomons Temple, were squared and hewen before they were layd in the building.

1 Pet. 2. 5. So euery Christian (who is a liuely stone in this spirituall building, as saith S. Peter) must be hewen with the axe of affliction, and squared with the saw of correction, before he can be receiued into the triumphant Church, whereof Christ Iesus is the head corner-stone.

Gregory. *Ideo Dominus quibusdam hic parcit non feriendo, vt in æternum feriat: ideo hic ferit non parcendo, vt in æternum parcat: id est*, The Lord spareth some for a time, that he may punish them for euer

uer: and he chaſtneth ſome for a time, that he may ſpare them for euer. Diues **that was ſpared on earth, was tormented in hell: and Lazarus that was corrected on earth, was ſpared in heauen.** Luke 16.

For *Qui vult cum Chriſto conregnare in regno cœlorum: id eſt,* Hee that will raigne with Chriſt in the Kingdome of Heauen, muſt *cum Chriſto compati in valle lachrimarum: id eſt,* muſt ſuffer with Chriſt in the vale of teares: *qui vult conſequi,* **muſt** *ſequi: id eſt,* he that will obtaine Chriſt, muſt follow Chriſt: and he that will follow Chriſt, **muſt take vp his Croſſe and follow him.**

Chriſt ſuffered before he entred into glory: **ſo muſt euery Chriſtian firſt ſuffer, before he can be glorified:** The ſeruant muſt not be aboue his Maſter. Luk. 24. 2. Ioh. 15. 20.

Si ergo compatimur, conregnabimus: id eſt, If wee ſuffer with him, wee ſhall raigne with him. 2 Tim. 2. 12.

Dulcia non meruit, qui non guſtauit amara: Poet.

Id est, He deserueth not to taste of the sweet, that will not taste of the sowre.

Iouinian. Iouinian, a King, hauing two sorts of wine in his Palace, the one sweet wine, and the other sowre; decreed that whosoeuer would taste of the sweet wine, should first taste of the sowre: So whosoeuer will taste of the sweet ioyes, that run thorow the celestiall Paradise, must first with Christ, sup of the cuppe of salt teares of affliction.

Psal. 34. No marueil, therefore, if the Prophet in generall saith: that many are the troubles of the Righteous. No marueil if hee compareth afflictions to waues of the Sea: for as one waue dasheth ouer the necke of another; so one affliction continually followeth another. For God is not like a wasp, that hauing stung once can sting no more: but there is a plurality of crosses with God, hee can sting againe, and againe. As one sorrowfull messenger came to Iob after another; euen so one affliction visiteth the Christian after another: as the Viper leapt

leapt vpon PAVL, and leapt off againe; euen so afflictions leape vpon Gods seruants, and leape off againe! Acts 27.

Those therefore that runne in the Race of Godlinesse, must not thinke this strange, neither must they thinke themselues free from all afflictions: for they are hedged in on every side, with sundry kinds of troubles, and haue three deadly enemies continually warring against them.

Whereupon Iob calleth the life of man, a warfare vpon earth, and that worthily: for wee fight against three mighty enemies, the Deuill, the World, and the Flesh. The first enemy that withstandeth vs in the way to heauen, is the Deuill, who in respect of his cruelty and might, is compared to a roaring Lion: The deuill like a roaring Lion, goeth vp and downe, seeking whom hee may deuoure. 1 Pet. 5.

The second enemy is the World, which is as subtill, as the deuil is powerful, for by the profits and pleasures therein, it draweth many to

the seruice of Satan. The third enemy, which is the Flesh, is no whit inferior to either of them. For Cæsar being asked, what was the greatest thing in the world to ouercome, said: *Seipsum vincere*, to ouercome a mans owne selfe, and his vntamed affections. It doth alway rebell against the good motions of the Spirit: It is a Iudas to betray our soules into the hands of old Leuiathan.

The Prophesie must be fulfilled: Gen.3.15. I will put enmity betweene thee and the woman, betweene thy seed and her seed: Therefore, the Church of God, in this respect is called *Ecclesia militans*: a warring Church: a Church that fighteth manfully vnder the banner of Christ against the aduersaries aboue said.

No maruell therefore (our life being a warfare) if this world be called, *Vallis lacrimarum*: a vale of teares: for afflictions are so common, that we haue alwaies cause to shed forth whole Oceans of teares with the Prophet DAVID, who (although he were

were a man according to Gods owne heart) was a Pellicane in the wilderneſſe of this world, whoſe nature is alwayes to haue teares trickling downe her Bill: his teares were his meate and drinke: He watred his bed with ſalt teares, and waſhed his couch with continuall weeping. Pſal.6.

This is the ſtate and condition of all Gods children in this life, that will run the Race of Chriſtianitie: ſo that we may conclude with IOB, and ſay: Man that is borne of a woman, is of ſhort continuance, and is full of trouble. 1.Pet.5.9. Iob14.1.

Seeing then that we are borne to trauell, as the bird to flying, let vs arme our ſelues with patience: let vs poſſeſſe our ſoules with patience, and let vs run the Race that is ſet before vs with patience: Knowing, that *Non ſunt condignæ paſſiones, &c.* that the paſſions that we can ſuffer in this world are not worthy of the ioyes in the world to come.

And ſeeing we are withſtood in

this way by these mightie enemies, let vs, like wise Souldiers, Put on the whole Armour of God; the helmet of hope, the brest-plate of righteousnesse, the shield of faith, the girdle of sincerities, the shooes of peace, and let vs alway haue ready drawne the Sword of the Spirit, which is the word of God, which is able to quench all the fierie darts of Sathan, and slay the Dragon in the deepe.

Ephes.6.

Moreouer, let euery Christian (that runneth in the Race of Godlinesse) know, that as afflictions are by no meanes to be auoyded, so are they necessary for the good of Gods children.

All things worke for the best to them that loue God. And, It is good for me (saith the Prophet) that I haue beene in trouble, for thereby haue I learned thy Law. For affliction to the Godly, *Medicina est, non pœna; castigatio, non damnatio: id est*, is a curing medicine, not a destroying punishment: a profitable chastisement, not a deuouring condemnation.

Rom.8.28. Psal.119. 71.

For diuers causes therefore doth the

the Lord suffer his deare children to be afflicted.

First, to weane and win them from the loue of this wicked world: for in prosperitie we are ready to be forgetfull of God, and of our selues also: we are readie with the deafe Adder, to stop our eares at the voice of the Charmer, charme he neuer so wisely: The weed is ready to ouergrow the corne, and the flesh ready to dominére ouer the Spirit: But by afflictions we are brought to hate that, which before we loued, and to embrace that, which before we loathed. Well therefore saith Gregory: *Aurem cordis tribulatio aperit, quam sæpè prosperitas huius mundi claudit: id est,* Tribulation doth open the eare of the heart, which worldly prosperitie doth many times shut. 1. Gregory.

As Antiochus in his prosperitie thought himselfe equall with God, yea aboue God; but hauing a fall out of his Chariot, and being in aduersitie, he sung a new song saying: *Iustum est hominem mortalem subditum esse* 2. Mac. 9.

Deo: id est, O! it is meete and requisit for mortall man to be subiect to the immortall God. So Alexander being hurt with an arrow, sayd:

Homines dicunt me esse filium Iouis, sed sagitta hæc probat me esse mortalem: Id est.

Men say that I am the son of *Iupiter*, but this arrow proueth me to be but a mortall man.

So Nebuchadnezzar proudly vanted himselfe against the Lord of Hosts in his prosperitie: But when the Lord toke him to taske, metamorphosing this proud king into a base beast, then could he say: That the Lord was able to abase all those that walke in pride.

37 Dan. 4. 34.

Thus therefore doth the Lord chasten vs in this world, that we may neither be intangled with the loue of this world: Nor be condemned with this world.

1 Cor. 11. 32.

For as the Nurse to weane her child from thirsting after her milke, doth annoint her teat with Aloes, or some such bitter thing: euen so our heauenly

uenly Father, to weane vs from the pleasure of this wicked world, doth send vs many sharpe afflictions in this world.

Secondly, the Lord suffereth vs to be afflicted, thereby to draw vs to amendment of life. Before I was troubled, I went wrong, but now haue I learned to keepe thy Law. The rod (saith Salomon) bringeth wisdome. 2. Psal.119. 67. Prou.29.

As the rod of Moses striking the stony Rockes, caused whole riuers of water to flow there-from. So the Lord striking vpon our stony hearts with the rod of affliction, causeth vs to shed forth buckets of teares for our sinnes committed. Deut.8.

Aduersa corporis, animæ remedia sunt: ægritudo carnem vulnerat, sed mentem curat: id est, The afflict ō of the body is wholsome Physicke for the soule: it killeth the flesh, but cureth the Spirit: it woundeth the outward man, but reneweth the inward. *Cum infirmor, tunc fortior sum:* i. when I am weake, then I am strong. *Iſod.* 2.Cor.12. 10.

Afflictions therefore may be fitly compa-

compared to a Gold-smiths Forge, which tryeth the pure Gold, from the impure drosse.

It is like a purgation, which expelleth corrupt humors from the Body.

It is like a Shepheards crooke, whereby the Lord doth bring againe his wandring sheep to the fold.

It is called of the Prophet, *Virga vigilans*: i. a watchfull rod, a rod that keepeth men in continuall watchfulnesse. Ierem. 1.

The Prodigall child, that wandred farre in the by-wayes of sinne, by this sheep-crooke was brought back againe to his fathers house: So the Lord by this meanes doth bring home many that haue erred from the way of truth, and wearied themselues in the way of wickednesse. For as the carefull mother cannot see a mote amisse in her beloued childe, but will immediatly wash the same away: So our heauenly Father cannot endure the blemish of sinne vpon the face of his deare children, but he will wash it presently away with the water of affliction: If Luke 15.

thou

thou sinnest to day, he afflicteth to morrow.

Thirdly, the Lord suffereth vs to be afflicted, that we may the more earnestly call vpon him, and the more speedily seeke vnto him. *Mala quæ nos hic premunt, citius ad Deum ire compellunt:* i. Aduersitie that oppresseth vs here in this world, doth make vs swiftly and speedily run to the Lord. Gregory.

Lord, in their streights they sought thee. Susanna being ready to be put to death, cryed out to the Lord. The Prophet Ionas being in the Whales belly, powred out his prayers to the Lord. Dauid in many of his Psalmes, being in trouble, called vpon the name of the Lord; especially in the 130. Psal. *De profundis clamaui ad te Domine, Domine, exaudi vocem meam: id est,* Out of the deepe haue I cryed vnto thee, O Lord: Lord, heare my voice, &c. Esay 26.16 Dan.13.4. Ionas 2.1. Psal.130. 1. 2.

So the prodigall childe being in a streight, sought to his father, desiring him to make him but as one of his hired seruants. Luk.15.19.

So

So the Disciples, when the ship was ready to suffer naufrage, by reason of the tempest, awaked their Master saying: Lord, saue vs, we perish.

Mat.14.30 So Peter being ready to sinke, cryed out to Christ, saying: Master, saue me. Therefore that men may be compelled to seeke the Lord, he sendeth afflictions vpon them, according to that of good S. Augustine: *Augustine.* *A Deo premuntur iusti, vt pressi, clamant; clamantes, exaudiantur; exauditi, glorificent eum: id est,* Men are therefore oppressed of God, that being oppressed, they may cry vnto him; crying vnto him, he may heare them; and hearing them, he may deliuer them; and deliuering them, may be glorified of them.

Fourthly, the Lord doth suffer vs to be afflicted, thereby to try vs, whether we will depart from him in time of trouble yea or no.

And thus was IOB tryed of the Lord: For though the Lord had permitted Sathan to tempt him, his enemies to vndoe him, his children (by sudden death) to be taken from him,

him, his body to be afflicted from top to toe with biles, botches, and sores, having no sound part throughout: his wife to be an occasion of offence vnto him, who in these his distresses should haue beene a comfort to him: yet notwithstanding all this, Iob sinned not against his Maker: yea, hee was so farre from mistrusting in God, as hee said, Though the Lord killed him, yet would hee put his trust in him: and so farre from murmuring against him, or cursing him, as with admirable patience in them, he blessed the Lord for them, saying on this heauenly manner: The Lord giueth, and the Lord taketh away; blessed be the name of the Lord. Iob 1.

Thus were the Apostles and the holy Martyrs tryed, who were so far from recantation, as they willingly chose to lose their liues in tribulation. And thus were the three Children tryed in the furnace.

By affliction are the children of the Lord, and the sonnes of Belial discerned: Euen as crased vessels will breake Eccles.

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in peeces when they come to the fire, and the sound only hold out: So the wicked (like counterfaits) will bewray themselues, when they come to the fagot, and the godly onely stand to it; as we reade in the Gospell of S. Luke: They depart from him in the time of tribulation. Luke 8.15.

Many will (with Peter) vow to follow CHRIST IESVS, and to sticke close to him: but when they come to Pilats Hall, a silly Maid will make them forsweare him.

The Lord therefore afflicteth vs, to try our Faith, our Patience, our Hope, and other vertues.

Faith. Faith is exercised in affliction, by considering the causes of Gods permission, and by beleeuing most assuredly his promises concerning our deliuerance.

Hope. Hope is exercised in affliction, by assuring our selues of the rewards promised to all those that suffer patiently.

Loue. Loue is exercised in affliction, by considering the loue of Christ in suffering

tering for vs: and thereby we are prouoked to suffer for him againe.

Obedience is exercised in affliction, by conforming our wils to the will of Christ, saying with Christ, Not as we will, but as thou wilt, ô Lord God of Hosts. Obedience.

Patience is exercised in affliction, by suffering quietly, willingly and chearefully, and by welcomming them sent of God for our good. Patience.

Humilitie is exercised in affliction, by abasing our selues in the sight of God, acknowledging that they are but as flea-bitings, in respect of the torments of hell, which by our lewd liues for euermore we haue deserued. Humility.

Fifthly, the Lord suffereth vs to be afflicted in this world, that the greatnesse of his power, and the infiniteneſſe of his mercy might be shewn in the deliuery of vs.

We reade in the Gospell of Iohn, that the Apostles hauing asked our Sauiour the reason why the man was borne blind, he answereth them; Not for his Fathers, nor for his owne Ioh. 9. 2, 3. sin,

ſin, but that the workes of God ſhould be ſhewne on him: From which we may truly gather thus much: namely, that the man was borne blinde, eſpecially to this end, that our Sauiour might haue occaſion to ſhew the greatneſſe of his power in curing him.

Againe in the ſame Goſpell, wee read that Lazarus died to this end, that God might be glorified in raiſing him from death. The wonderfull power of the Lord was ſhewed in the deliuery of the three Children from fire, by his Angell: of Ionas from drowning, by the Whale: of Suſanna from death, by Daniel: of Daniel from the Lions, by his owne immediate power: of Eliah, from ſtaruing, by the Rauens: And our gracious Soueraigne Lord, King Iames, from the ſword in Scotland, and from the Powder-treaſon in England, by his extraordinary fauour, and wonderfull loue, which hee had to this his gracious ſeruant: which the Lord in mercy vouchſafe vnto him, and his Royall

Ioh. 11.

Progeny

progeny for euermore.

Thus the Lord bringeth men into deepe afflictions, that his power might be shewne in bringing them out againe: *Dominus deducit ad inferos, & reducit: id est,* The Lord bringeth to hell, and bringeth backe againe: to great afflictions, and out of them againe: *Una eademque manus, vulnus, opemq; tulit:* The same hand that woundeth, the same hand cureth: *Vulnerat, & medetur: percutit, & sanum reddit: id est,* He maketh the wound, and bindeth it vp: he smiteth, and his hand maketh whole. So that howsoeuer many are the troubles of the righteous in their iourney to heauen, yet the Lord powerfully in his good time deliuereth them out of all, if hée seeth it best for their good: otherwise suffering for the testimony of the truth, and the glory of his name, they shall change this life for a better.

1 Sam. 2. 6.

Poet.

Iob. 5. 18.

Thus haue I somewhat largely spoken of Afflictions, both in regard of their necessity, as they cannot be shifted of any that run in the way of

Godlinesse, as also in regard of their conueniency, being more helpe than hinderance in this spirituall iourney, that so we may make good vse of them when it shall please the Lord to send them.

And thus much shall suffice for this third point: namely, for perseuerance in this course of Godlinesse, beseeching the Lord of his goodnesse to giue vs grace, that wee may not shrinke back for feare of afflictions, but wade through with patience, holding out in this Race, to the end of our Race.

Text. So runne, that ye may obtaine.

The third thing in order to be spoken of, is *Præmium promissum: id est*, the promised reward: But before I enter into the handling thereof, one thing necessarily must bee obserued, and that worthy of annotation.

The Apostle saith not here: Seeme so to runne, that ye may obtaine: or, make an outward shew of running: But, So run, that ye may obtaine.

In which speech, he excludeth all hypo-

hypocrisie, and banisheth all counterfeit godlinesse from this Christian Race: For in this visible Church there are many that outwardly professe CHRIST, but inwardly serue Belial: Christians in name, but Reprobates in deede: Saints in shew, but deuils in conuersation.

Many Hypocrites there are, like painted Sepulchres, dissembling Pharises, faire without, but foule within: Lambes in apparition, but Wolues in condition: *Oues habitu,* (as saith S. Bernard) *Vulpes actu, & crudelitate lupi: id est.* Sheepe in shew, Foxes in deed, and Wolues in cruelty. Bernard.

Mente sub agnina latitat mens sæpè lupina: Poet.

Id est, They haue Lambes skinnes, but Wolues hearts. Yea howsoeuer they séeme to be members of Christs body, courteous & kinde to the flocke of Iesus, zealous louers, and earnest embracers of the sincere milke of the word, running in ỹ path of true godlinesse

lineſſe: yet neuertheleſſe, they are a
Mat.3.7. generation of Vipers, of whom the Euangeliſt ſpeaketh, ready to ſucke out the very heart bloud of the Saints of God, and rend them in peeces like rauening Wolues: they haue *Mel in ore, fel in corde: id eſt*, Hony in their mouthes, but gall in their hearts; ſugred words to intrap, but poiſoned hearts to torment: carrying themſelues like Iudas, who ſaluted his Maſter with a kiſſe, hauing the poyſon of Aſps lying vnder his lips: For

Poet. *Quando bonum ore faris, mala corde tamen meditaris,*
Oſcula quæ Domino Iudas dedit, hæc mihi tu das:

Id eſt, When men ſpeake well, and thinke ill, their kindneſſe is treaſon, as was the kiſſe of *Iudas*. And for all other enmities in the world, this is the
Caſſiod. in Pſal. greateſt, as ſaith Caſſidorus: *Grauiſſimum inimicitiæ eſt genus, corde aduerſarios, & linguâ ſimulare deuotos: id eſt*, This is a moſt precious kinde of enmitie, when men pretend much loue in tongue,

tongue, and beare much more malice in heart.

These curſed Hypocrites, theſe diſſembling Hel-hounds, and theſe venomous Vipers, are the very pictures of the Deuill, and liuely repreſentations of the old Serpent: For as the Deuill lyeth, coggeth, counterfeiteth and diſſembleth; ſo doe theſe.

The ſubtill Serpent pretended great kindneſſe to our firſt Parents, counſelling them to eat of the forbidden fruit, that ſo they might ſée, and be as gods; but he intended their euerlaſting deſtruction: ſo theſe craftie Fores ſéeme to be charitable Chriſtians, and to giue good counſell wherſoeuer they become: but yet they deuoure Widowes houſes, and that vnder colour of long prayers. Mat.23.14.

The ſubtill Serpent ſéemeth to be an Angell of light, but yet he is a deuill of darkneſſe, fettered with the chaines of euerlaſting darkeneſſe. So theſe Apes of the Deuill, doe beare an outward ſhew of holineſſe and puri- Apoc.20.

tie: yet they are Wels without water, and clouds carryed about with euery
2 Pet.2.17. tempest, to whom the blacke darknesse is reserued for euer.

These Hypocriticall mocke-gods may fitly be compared to Idols: For
Haglot in Sap. as an Idoll hath an outward shape of a liuing man, but yet hath no life at all within: So Hypocrites seeme to liue by the life of grace: yet are they dead in sinne, and rotted in corruption. They are new vpstart Gyants, hauing two faces vnder one hood:
Esay 29.13 they come neere vnto God with their mouthes, and honour the Lord with their lips, but their hearts are farre remoued from him. *Deum laudant in tympano, sed non in choro: i.* They prayse the Lord in the Tabor, but not in the dance: they serue God in shew, but not in truth: they beare (with the Figtree) great store of leaues, but no fruit at all.

But alas, alas, these Hypocrites (that thus deceiue themselues, hauing their reward on earth, which they, through vaine glory, greedily looke for

at

at the hands of men) ſhall neuer obtaine a Crowne of righteouſneſſe, being altogether vnrighteous, but they ſhall haue their portion with Hypocrites, where ſhall be weeping, wayling, and gnaſhing of teeth. For the Lord abhorreth all hollow hearts, and double tongues, all outward Oblations and burnt Sacrifices, all outward ſhew and hypocriticall worſhip: he is a Spirit; and he will ſpue all ſuch out of his mouth, as worſhip him not in Spirit and Truth. *Simulata ſanctitas, duplex iniquitas.* i. Counterfeit godlineſſe is ſo farre from holineſſe, as it is double vngodlineſſe. I ſay therefore vnto thee with Saint Chryſoſtome: *Aut eſto quod appares, aut appare quod es; id eſt,* Either be as thou ſeemſt, or ſeeme as thou art. Mat.25.54. *Chryſoſt.*

It is not ſéeming, but being that ſhall goe for pay: *Non auditores, ſed factores legis iuſtificabuntur: id eſt,* Not the hearers, but the doers of the Law ſhall be iuſtified: *Nec eandem profitentes, ſed eidem obedientes glorificabuntur: id eſt,*

Not professors, but performers shall be glorified.

Woe therefore to all hypocriticall Mock-gods, that run not in the Race of Christianitie, as they boast themselues by profession; they shall roare at the gates of heauen, and say: Lord, Lord, haue we not by thy Name propheciedd? and by thy Name cast out deuils? and by thy Name done many good workes? haue we not professed thy Gospell, and borne the name of thine? **But because they did not the will of our heauenly Father, our Sauiour shall send them packing to hell, with a *Nescio vos*: professing on this manner vnto them:** I neuer knew you, depart from me, ye workers of iniquity. O ye viperous Serpents, O ye generation of Vipers, how shall ye escape the iudgement of hell?

Mat.7.22, 23.
Mat.23.23

Let euery Christian therefore beware of the leauen of the Pharises, which is Hypocrisie. Beware of false Prophets, which come vnto you in Sheeps cloathing, but inwardly are rauening Wolues: ye shall know them by

Mat.7.16.

by their fruits: doe men gather grapes of thornes, or figs of thistles?

Walke wisely towards them that are without, redeeming the time, for the dayes are euill. Col.4.5.

That you may therefore preuent the damned traditions of this deuillish brood, I say vnto you, as our Sauiour said vnto his Apostles a little before his Passion: Behold, I haue told you before. Mat.24.25.

Let euery Christian therefore (auoiding all counterfeit and hypocritical profession) run in the Race of godlinesse, seruing the Lord with all his heart, with all his Soule, with all his strength, in holinesse and righteousnesse all the dayes of his life.

God calleth for our hearts: My sonne, giue me thy heart: The Lord (as saith S. Augustine) *Quia totum fecit, totum exigit: id est*, Because he made all; he will haue all: not a peece of the heart, nor a rome in thy heart, but the whole heart: for the Lord is a iealous God: and as a iealous husband cannot endure, that his wife should Pro.23.26. *Augustine.*

ſhould giue her heart, or any part therof, to any other man: ſo the Lord cannot abide that we ſhould giue any part of our heart from him: He calleth not for a ſtoney heart, nor for a double heart; but for a fleſhly heart, a heart purged by faith in CHRIST IESVS, bathed in the bloud of the Lambe, and throughly cleanſed by the fire of the Spirit: not an old heart, neither a corrupted heart, but a new heart, and a new Spirit: for which the Prophet Dauid begged: Create in me a new heart, O God, and renew a right Spirit within me.

Pſal. 51. 10.

Let vs therefore (I beſeech you brethren, by the mercies of God) giue vp our bodies a liuing Sacrifice, holy and acceptable vnto God, which is our reaſonable ſeruing of God: and let vs not faſhion our ſelues like to this world: but let vs be changed by the renewing of our minde.

Rom. 12. 1, 2.

In ſtead of dead beaſts, let vs giue vp our bodies, which are liuely Sacrifices: And in ſtead of the bloud of beaſts, which was but a ſhadow, and plea-

pleased not God of it selfe, let vs giue vp the acceptable sacrifice of the spirituall Man, framed by faith, to Godlinesse of life; Let vs sanctifie the Lord in our hearts, who dayly calleth for our hearts: let vs say with Dauid: My Soule, praise thou the Lord, and all that is within me, praise his holy name: Let vs praise him in his Sanctuarie, and in the firmament of his power: let vs praise him in his mightie acts, and according to his excellent greatnesse: let vs praise him in the sound of a Trumpet, vpon the Violl and Harpe: yea, let euery thing that hath breath praise the Lord: And that not onely in word, and in tongue, but in deed, and in truth: not in outward shew and profession only, but in our pure liues, and holy conuersations: that so running in the Race of Godlinesse to the end of our liues, we may be blessed for euer: and glorifying the Lord God by our holy conuersations in this world, we may be eternally glorified of the Lord our God in the world to come. 1. Pet. 3. 23. Psal. 103. 1.

So

Text. So run, that ye may obtaine.

3. The last thing to be obserued in this heauenly Race, is, *Præmium promissum*, The promised reward, to all those that run lawfully: so great a reward it is, as should stirre vp euery Christian to run in the Race of Godlinesse.

If the King of his Princely bounty would offer 100000. pounds to him that should first come at a miles end: would not thousands hazard their liues, and aduenture a surfet willingly, that they may obtaine the same? But the Lord hath offered vs a Kingdome: Yea, it is the pleasure of our heauenly Father to giue vs a Kingdome: an habitation not made with hands, nor purchased with gold and siluer, but with the bloud of the immaculate Lambe: And shall not we labour and straine our selues with might and main, to run the race that is appointed for vs? How will men toile and moile for a little trash? How will men vse all their wits, and bend all their studies to be worldly rich? Alas

Luke 12. Heb. 13. 14. 1 Pet. 1. 18.

las, these are dung in respect of this reward: shall we not therefore much more labor for the meat that shall neuer perish, & for this glorious reward that shall neuer be taken from vs?

The greatnesse of this reward is painted out vnto vs in the holy Scriptures, by the diuersity and greatnesse of the names thereof.

For first it is called by the name of *Regnum cœlorum*: i. The Kingdome of Heauen; for there they enioy great liberty, honor, power, pleasure, glory, and all good things whatsoeuer. 1.

Secondly, it is called by the name of *Regnum Dei & Christi: id est*, The Kingdome of God and of Christ: because that Iesus Christ (hauing ouercome death, hell, and damnation, together with all the enemies that did oppose vs in the way to heauen) doth rule there, and gouerne his Church triumphant with heauenly peace, and euerlasting tranquillity. 2. Ephes. 5. 21

Thirdly, it is called by the name of *Paradisus: id est*, Paradise: in respect of the abundant plentie of all good and 3. Luke 23.

and pleaſant things, which the Saints can either with or poſſibly deſire.

4. Fourthly, it is called by the name
2 Cor.12. of *Cœlum tertium: id eſt*, the third heauen: which is called *Cœlum Empyræum*, i. *igneum*: not in reſpect of fire, but in reſpect of the glorious light that ſhineth therein; For it is *Situ altiſſimum, quantitate maximum, naturâ puriſſimum, luce pleniſſimũ, capacitate amplißimum: id eſt*, High in ſituation, great in quantity, pure in nature, full of light, and exceeding large: Able to receiue ten thouſand times more perſons, then there are drops of water in the ſea, or ſand lying by the ſhore.

5. Fiftly, it is called by the name of
Apo.21.10. *Sanctæ Ciuitas*: an holy City, built with moſt precious pearles: becauſe the company that dwell therein are holy and pure, ſhining in holineſſe, and glittering in purity, as the portals of the burniſh Sun.

6. Sixtly, it is called by the name of
Summa beatitudo: ineſtimable bleſſednes: Becauſe the Saints enioy the full

full presence of the blessed Trinity, wherein true blisse consisteth.

Seuenthly, it is called by the name of *Vita æterna*: Life euerlasting: because there shall be no more death, nor lamentation, no more crying nor sorrow, but the Saints shall enioy these blessed ioyes, so long as God shall be God, which is for euerlasting. This is the reward promised to all those that will runne in the Race of Godlinesse, holding out to the end. A large reward, and no man knoweth it, but he that enioyeth it: *Adeò magna est, quòd nequit numerari, adeò pretiosa, quòd nequit comparari, adeò diuina, quòd nequit terminari: id est*, So great is this reward, as it cannot be numbred: so precious as it cannot be valued; so lasting, as it is euerlasting: it is great without quantity, sweet without quality; infinite without number; euerlasting without end. 7.

So great is this reward, as neither eye hath seene, nor eare hath heard of the like, neither can it be expressed of the heart of man. *Quod præparauit* (saith 1 Cor. 2.

Auguſtine. ſaith S. Auguſtine) *Diligentibus ſe Deus fide non capitur, ſpe non attingitur, charitate non comprehenditur, deſideria & vota tranſgreditur, adquiri poteſt, æſtimari non poteſt: id eſt,* That which the Lord hath prepared for thoſe that loue and feare his Name, is not fully attained to by faith, neither fully retained by hope, neither fully contained by charity; it far ſurpaſſeth the deſires of men and Angels: It may in ſome meaſure be obtained, but valued it can neuer be. *Deus* (ſaith S. Bernard) *eſt mel in ore, melos in aure, & iubilus in corde.* i. God is hony in the mouth, melody in the eare, & ioy in the heart. *Ibi nihil intus faſtidiatur, nihil foris quod appetatur; ibi rex veritas, lex charitas, poſſeſſio æternitas: id eſt,* In heauen there is nothing that may ſeeme fulſome or loathſome; out of Heauen there is nothing that may bee wiſhed or deſired (**for then were there no perfection in heauen; for,** *Perfectum eſt, cui nihil addi poteſt:* i. There is perfection, where can bee no addition:) there the King is Verity, the law Charity, and poſſeſſion Eternitie.

Bernard.

Saint

S. Augustine speaking of the ioyes of heauen, saith thus: *Ibi lætitia sine tristitia, decus sine dedecore, vita sine labore, lux sine tenebris: ibi iuuentus semper vigescit, & nunquam senescit: ibi dolor nunquam sentitur, nec gemitus vnquam auditur: ibi tristitia nunquam videtur, sed æternum gaudium possidetur: id est,* There is mirth without mone, place without paine, life without labour, light without darknesse: there youth alwaies florisheth, and neuer decayeth: there is no torment felt, no howling heard, no sorrow seene, but possession of euerlasting ioyes. *Augustine.*

Ibi est summa, & certa tranquillitas, tranquilla fœlicitas fœlix æternitas, æterna beatitudo, & beata Trinitas: id est, There is great tranquillity, tranquil felicity, happy eternity, euerlasting blessednesse, and the blessed Trinity. *Augustine.*

O gaudium, super gaudium, vincens omne gaudium, extra quod non est gaudium: quando intrabo in te, vt Deum meum videam, qui habitat in te? id est, O ioy aboue all ioyes, far surpassing all ioyes, without which there is no ioy: When *Augustine.*

shall I enter into thee, that I may see my God that dwelleth in thee?

Augustine. This holy man Augustine, considering the greatnesse of the ioyes of heauen, saith on this manner, *Facilius exponi potest quid non sit in cœlo, quàm quid sit in cœlo: id est*, A man may soonertell what is not in Heauen, then what is in Heauen: for the ioyes which are there are innumerable.

Euen as a learned Geometrician, finding Hercules his foots length vpon the high hill Olympus, drew out his whole picture by the proportion of the same, though farre vnequall to it: so we may ghesse at the greatnesse of the ioyes of Heauen, though farre vnequall to them.

As the Quéene of Sheba, hauing heard the wisdome of Salomon which before she beléeued not, said to Salomon: Loe, the one halfe was not told me: So the Saints of God inioying the vnspeakable ioyes of Heauen, may say: It is true which wee haue heard concerning the ioyes of Heauen by the mouth of preaching Ministers,

but

but loe, the thousand part of them was not told vnto vs.

The greatnesse of these ioyes do appeare in the entertainment of the faithfull seruant into ioyes by our Lord Iesus, saying: Enter into thy Masters ioy: Our Sauiour saith not, Let thy Masters ioy enter into thee: but, Enter thou into it: shewing vnto vs, that the ioyes of Heauen are so many, as the thousand parts of them cannot bee contained in the soule of man.

Thus at large haue I spoken of this reward, the more to allure all men to runne in the Race of Christianity, which is the high way to this glorious reward.

Foure things there are, that being well considered, are excellent motiues to cause men to leaue the broad way of iniquity, and to betake themselues to runne in this Race Celestiall: The day of death: The day of doome: The ioyes of Heauen, and the torments of hell.

Let euery Christian therefore (as

he tendreth his everlasting salvation) cast his eies upon this reward, and run in the race of Godlinesse, so long as life shall last; that whensoever it shall please the Lord to call him out of the vale of teares, hee may (having his name written in the booke of Life) be welcomned into his Maikers joy, with this blessed harvest song: Come thou blessed of my Father, inherit the Kingdome prepared for thee, from the beginning of the world: To the which thrice-blessed Kingdome, having vs that hath so dearely bought vs, even IESVS CHRIST the righteous, who hath taken away the sins of the world: To whom with God the Father, and God the holy Ghost, three Persons, but one eternall and everliuing God, we ascribe both now and euer (as is most due) all power, glory, dominion and thanksgiuing.

Amen.

A Mor-

A MORNING PRAYER.

O Moſt glorious God, the Father of our Lord Ieſus Chriſt, and in him our Father, the Fountain of al our wel-fare, and the giuer of all grace: we thy poore childzen (accozding to our bounden dutie) are at this preſent aſſembled together before thée in Prayer, to offer vp euen from the ground of our hearts, the Mozning Sacrifice of Thanke-giuing, foz all thy louing mercies, and tender kindneſſes whatſoeuer, beſtowed vpon vs. We highly bleſſe thy Maieſty foz electing vs in thy Chriſt to life eternall, before all woalds, foz creating vs after thine owne moſt glorious Image in purity

he tendreth his everlasting salvation) cast his eies upon this reward, and run in the race of Godlinesse, so long as life shall last; that whensoever it shall please the Lord to call him out of the vale of teares, hee may (having his name written in the booke of Life) be welcomned into his Makers ioy, with this blessed harvest song: Come thou blessed of my Father, inherit the Kingdome prepared for thee, from the beginning of the world: To the which thrice-blessed Kingdome, he bring vs that hath so dearely bought vs, even IESVS CHRIST the righteous, who hath taken away the sins of the world: To whom with God the Father, and God the holy Ghost, three Persons, but one eternall and everliuing God, we ascribe both now and euer (as is most due) all power, glory, dominion and thanksgiuing.

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O Moſt glorious God, the Father of our Lord Ieſus Chriſt, and in him our Father, the Fountain of al our wel-fare, and the giuer of all grace: we thy poore children (according to our bounden dutie) are at this preſent aſſembled together before thée in Prayer, to offer vp euen from the ground of our hearts, the Morning Sacrifice of Thanke-giuing, for all thy louing mercies, and tender kindneſſes whatſoeuer, beſtowed vpon vs. We highly bleſſe thy Maieſty for electing vs in thy Chriſt to life eternall, before all woulds, for creating vs after thine owne moſt glorious Image in purity

and perfection of holinesse, for iustifying vs by the perfect obedience of thy Sonne, for sanctifying vs by thy holy Spirit; and for the hope that thou hast giuen vs of our future glorification with thée hereafter in Heauen. We also returne vnto thée all due and possible praise, for preseruing of vs hitherto of thine especiall goodnesse and mercy; supplying abundantly all our necessities both in soule and in body: and at this present we heartily magnifie thy name for thy watchfull prouidence ouer vs this night, and for thy blessing vpon vs and ours, keeping vs from diuers dangers, that might iustly for our sinnes haue come vpon vs, both spirituall and corporall. O what shall we render vnto thée for all these thy mercies done vnto vs? what are we, that thou shouldest thus respect vs? or what are our deseruings, that thou shouldest thus esteeme vs? To vs (O Lord) to vs most miserable sinners, there nothing belongeth but shame and confusion. If thou (Lord) marketh strictly what

is done amisse, who is able to abide it? O how farre doth thy mercy exceed thy iustice? O the deepnesse of thy fauours towards vs! So vnsearchable are they, as no man can expresse them, so vn-vtterable as no man can declare them.

And (most mercifull Father) we humbly intreat, for thy Christs sake, the continuance of these mercies towards vs: blesse vs this day and euer with thy heauenly protection and benediction, guide vs by thine owne Spirit into all godlinesse, that we may profitably and conscionably walk before thée in our vocations, both generall and particular: blesse vs in the house, and blesse vs in the field, blesse vs in the basket, and blesse vs in the store, blesse vs in our out-goings, and in our commings in, compasse vs on euery side with thy mercies, guard thine Angels round about vs, kéepe vs from the euill of this world, and euery worke of darknesse; and sanctifie both our Soules and bodies with thy feare to thy seruice, that as here-

tofore we haue ſerued the Deuill and the World by prophaneneſſe, ſo euer hereafter (redeeming the time) we may apply our ſelues vnto holineſſe.

To which end we moſt earneſtly craue (O heauenly Father) the preſence of thy Spirit alwayes to direct vs, the powerfull preaching of thy Goſpell alwayes to inſtruct vs, the holy vſe of thy Sacraments alway to confirme vs, that (all hereſie and vngodlineſſe remoued farre from vs) by theſe meanes ſanctified vnto vs, we may glorifie thy holy Name, by our holy conuerſations in this life, and be glorified of thée euerlaſtingly in the life to come.

And becauſe (by reaſon of our ſins) in ſtead of thy mercies we haue deſerued thy furious indignation againſt vs: we therefore ſeriouſly begge at the Throne of thy mercy, in the meritorious mediation of Jeſus Chriſt, that thou wouldeſt remoue farre from vs and our Land, all thy fearefull and heauy iudgements whatſoeuer: as famine, peſtilence, ſword and the like;

and

and giue vs all grace from the King to the beast, that we may be truely humbled for all our iniquities, that we repenting vs of our euill, which is sinne, thou maist be pleased to repent thee of thy euill, which is punishment for sinne.

Heare vs (O blessed Lord God) in these our Petitions, pardoning our sinnes, and granting to vs all our requests, with all other thy graces that we stand in need of, that may make for thy glory, and the saving of our poore soules, at the dismall day of Iudgement, and that for Christ Iesus his sake: To whom with thee and thy blessed Spirit, three glorious persons, but one immortall God, we desire to returne all possible praise, power, Dominion, and Thanksgiuing, this morning, and euerlasting. Amen

An

AN EVENING PRAYER.

O Most gracious God, and in Iesus Christ our most louing and most mercifull Father, the Father of all mercies, and God of all consolations: we thy poore seruants do most humbly cast downe our selues before the throne of thy dreadfull Maiestie, confessing and acknowledging our manifold sins, from time to time most grieuously committed against thée, in thought, word and worke: O Lord our God, we must nœdes confesse with mourning and sorrowing hearts and spirits, that we were all borne in sinne, all conceiued in iniquitie, and that all our life hitherto hath bœne most fearefully corrupted, and

and ſtained with all manner of ſinfull tranſgreſſions, to the great diſhonour of thine owne Maieſtie, to the great diſcomfort of our owne ſoules, and to the euerlaſting confuſion both of ſoule and body in thy iuſt iuſtice and iudgement in the world to come. Yea (O Lord) we cannot but confeſſe that (ſo ſone as euer we came into the world) thou mighteſt iuſtly for our ſinnes haue taken vs both body and ſoule, and giuen vs our portion in the lake that burneth with fire and brimſtone: it is thy great mercy that thou haſt ſpared vs hitherto, and not conſumed vs from the face of the earth.

To thée therefore (God of endleſſe compaſſion) we moſt miſerable wretches make our piteous mone to thée in Chriſt Jeſus, we come now for mercy: heare vs, heale vs, helpe vs, and haue mercy vpon vs, pardon and forgiue vs all our ſinnes, let ſhine thy fauourable countenance towards vs, and ſay vnto our ſoules that thou art our ſaluation.

Thou

Thou hast promised in thy holy and heauenly word, that a broken & a contrite heart thou wilt not despise. Fulfill therefore now (O Lord) this thy gracious promise to vs, that are weary and laden with the affrightments of sinne, and that offer vp our prayers with grones that cannot be expressed.

Wash vs (O Lord) in the bloud of Iesus Christ, make vs cleane within and without, by thy sanctifying and renewing grace, preserue vs both in body and soule from the guilt and punishment of all our mis-doings, assure our consciences of the same by faith, and seale vs by thy good Spirit to the day of redemption. And (heauenly Father) we humbly intreat thee to worke thy good worke in euery soule of vs, to giue vs faith in thy promises, zeale to thy glory, loue to thy truth, obedience to thy will, care and conscience to walke vpright before thee in all our wayes, and to offer vp our soules and bodies a liuely sacrifice to the seruice of thy Maiestie

in

in holinesse all the dayes of our life to come.

And in these our prayers, we craue also (at thy mercifull hands) thy gracious blessings for all thy faithfull Children, and elect persons, whersoeuer dispersed, and howsoeuer distressed vpon the face of the earth; and more especially for these thy churches amongst vs of great Brittaine, France, and Ireland: replenish the Kings most excellent Maiesty with all necessary graces meet for so worthy a personage: Sanctifie the heart of our gracious Queene: so shall thy Maiestie take pleasure in her beautie: redouble thy gratious Spirit vpon our most hopefull Prince, and multiply thy blessings vpon all their Royall Issue. Blesse all the Nobility of our land, all the reuerend Clergy, from the highest to the lowest; all of the ciuill Magistracy; all Schooles of learning, with the two Vniuersities of Cambridge and Oxford, and all the Commons of this Realm: shew pitty vpon all thine that are in any kinde of tribulation,

or

or affliction, especially vpon all those that suffer persecution for thy Gospels truth: comfort all those that lye languishing in spirit, Soule-sicke at the heart, for remorse of their sinnes; say vnto their Soules that thou art their redemption.

Blesse moreouer (we beseech thée) all that are deare and néere vnto vs in the flesh, as our Parents, Father and Mother, Brother and Sister, and Kinsfolke, together with our deare Friends, & Christian acquaintance, absent or present: Lord bee present with them, and kéepe them as the apple of thine owne eye, from euery euil worke and way, to thy euerlasting Kingdome and saluation.

And (holy Father) wé finally entreat thée to redouble thy gracious blessings vpon euery one of vs, at this time humbled in prayer before thée: blesse vs bodily and spiritually, giue vnto our bodies comfortable rest and sléepe, that so we may be the fitter to do the works of our seueral vocations before thée: and grant vnto our soules

the

the continuall assistance of thy grace, that they may neuer sléep in sinne, but that they may be alwaies waking and waiting for the comming of our Lord IESVS to Iudgement; that so soule and body may be preserued from the euill of sinne in this life, and from the euill of damnation in the world to come, and that for CHRIST IESVS his sake, our sole Sauiour and onely Redéemer, to whom with thee and thy blessed Spirit, three glorious Persons, but one Essentiall God, we offer vp all possible Thanksgiuing and praise this Euening, and euerlasting.

Amen.

FINIS.

Tormenting TOPHET, OR *A TERRIBLE* deſcription of Hell,

Able to breake the hardeſt heart, and cauſe it quake and tremble.

Preached at *Pauls* Croſſe the 14. of *Iune*, 1614.

ESAY 30. 33.

Tophet is prepared of old; it is euen prepared for the King: he hath made it deepe and large: the burning thereof is fire, &c.

LONDON,
Printed by IOHN HAVILAND.
1624.

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TO THE RIGHT

Worſhipfull and my verie *deare friends*, *Sir* Leſtraunge Mordaunt *of* Maſſingham *Hall*, in *the Countie of* Norfolke, *Knight Baronet, and Lady* Frances Mordaunt, his moſt louing Bed-fellow:

HENRY GREENVVOOD

Wiſheth all increaſe of Grace in *this Life, and Eternall Life in Life to come.*

IT is, and hath beene long ſince (Right Worſhipfull) the cuſtome of the Learned, that when they commended to publike view (therein ayming at common good) their Chriſtian

paines and diuine indeuours (knowing that the truth hath and alwaies had many oppoſitions and detractions) to preſent them to men of high place, and well affected in Religion, that ſo their works might paſſe with leſſe feare, and danger of diſgrace and opprobry: I (though vnlearned) making bold to imitate their Chriſtian policy herein, haue preſumed to preſent that doctrine to your Worſhips eyes, that lately in publike place was ſounded in your eares, both of which ſenſes are great inſtruments in the furtherance of our Soules in the way of Gods Kingdome; for as the eare conueyeth grace to the affections of the ſoule; ſo the eye bringeth much matter to the vnderſtanding of the minde; nay, the eare cannot ſo often be an Auditor, as the eye an

an Oratour to the Conſcience.

For which cauſe (your Worſhips nothing more affecting than growth in Grace and Religion) I haue attempted to commend to your often conſideration, *Tormenting Tophet:* for as nothing allureth the heart to grace, more than GODS mercies, ſo nothing more preualent againſt ſinne, than his fearefull and terrible Iudgements.

If therefore your gracious Worſhips ſhall vouchſafe to accept of theſe my poore preſented pains, it will giue much content to mine owne heart, and (doubtleſſe) anſwerable comfort to your owne ſoules.

And to conclude, as the Lord hath abundantly bleſſed your Worſhips with graces internall, & bleſſings externall; So (to vſe the words of the Apoſtle) *the very God*

of peace ſanctifie you ſtill throughout, and I pray God that your whole ſpirits, and Soules and bodies, may be kept blameleſſe to the comming of our Lord Ieſus Chriſt, Amen.

From Hempſted in Eſſex,
Ianuary, 10. 1618.

Your Worſhips alwaies ready to be commanded in the
LORD,

HENRY GREENVVOOD.

To the CHRISTIAN Reader.

CHriſtian Reader, I commend to thy charitable view, this terrible and lamentable deſcription of Hell, a ſubiect moſt neceſſarie in theſe dayes, wherein Iniquitie hath gotten the vpper hand: *the greateſt part of mankinde laboureth of this dangerous diſeaſe; namely,* hardneſſe of heart, and contempt of all grace: *I therefore for the remouing of this damnable euill, haue prepared this* Tormenting Corraſiue. *Blame me not, if I be too bitter in denouncing Gods Iudgements a-*

gainſt ſinne, the preſumption of the time compels me, this only is the aime of my intention herein, that many may bee ſaued from the damnation hereof. Thus commending this Tractate to thy Chriſtian conſideration, and thy ſelfe to Gods moſt bleſſed protection, I reſt

Thine euer-louing and wel-willing
brother in the Lord,

HENRY GREENVVOOD.

Tormenting
TOPHET,
Or,
A terrible deſcription of Hell, *able to breake the hardeſt heart, and cauſe it quake and tremble.*

Eſay 30. 33. Tophet is prepared of old; it is euen prepared for the King: he hath made it deep and large: the burning thereof is fire and much wood: the breath of the Lord like a Riuer of Brimſtone doth kindle it.

ALbeit the LORD in the beginning created man in glorious manner, *omnino ad imaginem ſui, ratione ſapientem, vita innocentem, dominio potentem*, altogether after his own moſt glorious

glorious Image, in puritie, and in perfection of holinesse, both in soule and body, yet with all, he gaue him *naturam flexibilem*, a mutable & changeable nature, creating him *in potestate standi, seu posse cadendi*: in power of standing, and in possibilitie of falling: power of standing, that he had from God his Creator: possibilitie of falling, that he had from himselfe, being a creature.

Augustine. A reason whereof S. Augustine giueth in his booke of Confessions: Because the Lord created man *ex nihilo*, of nothing: therefore he left in man possibilitie to returne *in nihilum*, into nothing, if he obeyed not the will of his Maker.

Basil. And as Basil saith, *Si Deus dedisset Adæ naturam immutabilem, deos potius quam homines condidisset: id est*, If God had giuen *Adam* an immutable, and vnchangeable nature, he had created a God, not a man: for this is a maine truth in Diuinitie, *immutabiliter esse bonum, proprium solius est Dei: id est*, To be immutably and vnchangeably good, onely proper to God.

Adam

Adam therefore being thus created, that he might either stand or fall, by the Deuils subtill suggestion, and by the abuse of his owne free will, receiued a double downe-fall, the fall of sinne by disobedience, and the fall of death by sinne, the last fall, being the wages of the first fall; as ye may reade Rom. 6. last verse: The wages of sinne is death. Rom. 6. 23.

The Lord therefore hauing pittie vpon this his miserable estate, vouchsafed in his Sonne to shew mercy vpon some by election to saluation: as to shew iustice vpon other some by reprobation to damnation.

According to which irrenocable decree, the LORD hath prepared euen from the foundation of the earth, answerable places: a glorious habitation for the one, and a terrible dungeon for the other.

Which generall truth is confirmed in the words of my Text, hauing particular reference to the reprobate Assyrians. For, as the Lord in his mercy doth promise in this Chapter to his peo-

people repenting them of their ſinnes, manifold bleſſings, ſpirituall and corporall, temporall and eternall: ſo doth he threaten in his iuſtice terrible vengeance to their enemies, the Idolatrous Babylonians and Aſſyrians, not only temporal but alſo eternall, not to the meane ſubiect alone, but to the King himſelfe; ſaying: Topher is prepared of old, it is euen prepared for the King, &c.

Not to inſiſt therefore too long vpon introductions, leſt it ſhould be ſaid to me, as once a flowting Cynick ſaid to the Citizens of Myndus, a little City with great gates: Shut your gates, leſt your City runne out: I come to the Text it ſelfe, which containeth in it a terrible and lamentable deſcription of Hell, prepared of old, for the tormenting of all vngodly people of the world, of what eſtate or condition ſoeuer they be, euen for the King. For Topher is prepared of old, it is euen prepared for the King, &c.

In

In which terrible Deſcription of Hell, I obſerue ſo many ſeuerals, as the Beaſt had heads in the Reuelation, that muſt be tormented in her. Reu.13.1.

Firſt, the certainty of this place of torment: Tophet is prepared of old.

Secondly, the parties for whom: for all vngodly wretches: yea euen for the King: It is euen prepared for the King.

Thirdly, the impoſſibility of getting out, once in: He hath made it deepe.

Fourthly, the great number that ſhall be tormented in her: expreſſed in this word, Large.

Fiftly, the extremity and bitternes of the torments of Tophet: the burning thereof is fire.

Sixtly, the eternity and euerlaſtingneſſe of the torments of Tophet: much wood, ſo much as ſhall neuer be waſted.

Seuenthly, the Authour or inflictor of theſe fearefull tortures: and that

that is the Lord offended: in these words, The breath of the LORD like a riuer of brimstone doth kindle it: wherein I note the seuerity of God against sinne and sinners.

The first part.

The certainty of this place of torment is here described by three: by the Name, by the Act, by the antiquity.

First, by the name: Tophet.

Secondly, by the Act: is prepared.

Thirdly, by the Antiquity: of old.

Tophet is prepared of old.

Tophet.

This Tophet was a valley neere vnto Ierusalem, *iuxta piscinam fullonis & agrum Acheldema, ad austrum Sion:* that is, Neere to the Fullers poole and the field Acheldema, on the South side of Sion: Called also Gehinnom, the valley or dale of Hinnom: *Quia locus iste in prædio erat viri cuiusdam Hinnom dicti:* Because this place was in the possession of a certaine man called Hinnom: as saith Arctius. In which place the Iewes (following the cursed example of the Ammonites) did sacrifice their children in the fire to the Idoll Moloch, *Quem pro Mercurio colebant:* whom

Aretius.

whom they worshipped for Mercury, as saith Montanus: or rather, *pro Saturno colebant*, for Saturne, as saith Scultetus, *Quem Poetæ proprios fingunt devorasse filios*: whom the Poets fained to haue deuoured his owne children.

Montan. in Esai.

Scultet. in Esai.

This Moloch, was *Idolum æreum, concauum, passis brachijs, ad excipiendos infantes sacro nefario destinatos subiectis prunis torrendos*: that is, A brazen Idol, hollow within, his hands spred abroad to receiue Infants, that were through their curled Idolatry tortured in the fire, and sacrificed to him: as writeth Scultetus. Snepssius describeth this Idol on this manner: *Idoli statua erat cuprea (sic enim annotarunt Hebræi) porrigens brachia ad excipiendos pueros*, that is, This Idoll was made of Copper (so the Hebrewes haue obserued) stretching forth his hands to receiue those massacred children.

Scultet. in Esai.

Snepssius in Esai.

The Iewes more at large write of him, that he was of great stature, and hollow within, hauing seuen places or chambers within him: the first, to receiue meale offered: the second, Turtle

Descriptio. Moloch.

Turtle Doues: the third, a Sheepe: the fourth, a Ram: the fift, a Calfe: the sixt, an Oxe: the seuenth, a Childe: he was faced like a Calfe, imitating the idolatry of Egypt: his hands were euer stretched out to receiue bribes and gifts: his Priests were called Chemmarims, because they were smoked with the incense offered to
2 Ki. 23. 15. Idols, of whom ye may reade, 2 King. 23. 5. Hos. 10. 5. Zephan. 1. 4.

This Tophet or valley of Hinnom was put downe by good King Iosiah, and in contempt therof, dead carrions and the off-scowrings of Ierusalem commanded to be cast therein.

The Iewes report, that in Tophet there was a deepe ditch, which they
Iere. 7. 32. called *Os inferni*, the mouth of Hell, which neuer could be filled: into which the Chaldeans hauing slaine the Israelites, threw them.

For the deriuation of this word, some thinke that it is deriued, *à Tophis lapidibus pretiosis in modũ Punicis, inter quos nutriebatur ignis*: that is, Of the Topaze stone like the Punicke, in which

which fire was nourished: but this derivation is far fetcht and faulty.

But for most certaine, Tophet is derived of that Hebrew Toph, *quod tympanum sonat*: which signifieth a Tabret or loud instrument: because, when they sacrificed their children to Moloch, they did *tympana pulsare, ne exaudirent eiulatum liberorum qui comburebantur: id est*, Smite upon the tabret, that they might not heare the lamentable shreeching of their children in the fire; as saith Piscator. *Tophet unde.* *Piscat. in Esa.*

So that by a certaine Simile, the Spirit of God doth here compare hell to Tophet: for as in Tophet there was lamentable scraching of the children in the fire: so in hell there shall bee scraching and screaming, wéeping and wailing for euermore. How *Tophet* taken for hell.

Hell hath many names in like respects: as it is called ταρταρῶ of τρέμω to terrifie: because of the terrors thereof. ταρταρῶσας.

It is called ἅδης of the primitiue participle α: & εἶδον not to see: a place without light: which expresseth the ἅδης.

dolour of Hell: as saith Chytreus.

Chytreus in 20. ca. Apoc. numero 7. de pœnis impiorum.

It is called *Anerum: absq; vera temperatura*: without true temperature: for there the frézing cold shall not mitigate the scorching heat, nor the scorching heat the frézing cold.

Anerum.

And here it is compared to Tophet, in regard of the terrible tortures, and piteous out-cries of the condemned.

Similc.

Vt per hortum voluptatis, Paradisi scilicet, sedes beatorum figuratur: ita per hunc locũ terroris, Tophet, scilicet, infernus describitur: that is: As by the garden of pleasure, namely Paradise, the place of the blessed is figured: So by this place of terrour, namely Tophet, the dungeon of hell is described.

Obseru.

From which fearefull Metaphor, we may iustly make this our obseruation: namely, that Hell is a most lamentable and woefull place of torment, where (in regard of the extremity of torments imposed vpon the damned) there shall be scratching & screaming, weeping, wailing, and gnashing of téth for euermore: and this is Tophet.

Where

Where torment shall be vpon torment, each torment easeleſſe, endleſſe, remedileſſe; where the worme shall be immortall, cold intolerable, stinch indurable, fire vnquenchable, darkenesse paipable, scourges of Deuils terrible, and scræching and screaming continually: and this is Hell.

In hell (saith S. Austine) there is *vermis conscientiæ, ignitæ lachrymæ*, and *dolor sine remedio*: that is, The gnawing worme, the burning teares, and sorrow that can neuer be eated. *Augus.*

And againe, hee saith in his third *Tom. de Spiritu & Anima: Ibi erit metus, & mœror: luctus & dolor: tunc verè nihil lugere erit nisi flere, quia pœnitere tunc nulli poterit valere: ibi erit tortor cædens, vermis corrodens, ignis consumens:* that is, In hell there is howling & horror, sobbing and terror: where weeping helps not, and repentance boots not: where is paine killing, worme gnawing, and fire consuming. *Aug. 3. tom. de Spiritu & Anima.*

Vermis & tenebræ, flagellũ, frigus & ignis: Dæmonis aspectus, scelerũ, confusio luctus. *Poeta. Tertul. in Apologet.*

Tertullian in Apologetico, speaking of

Hel, saith thus: *Gehenna est ignis arcani subterraneus ad pœnã thesaurus*: that is, Hell is a treasure of secret fire kept vnder the earth to punish withal. The truth of this heauy report Dines with the rest of the damned, doe finde by woful experience, who still cries out, I am tormented in this flame.

This is miserable Tophet, prepared for all vngodly people of the world.

Vse 1. The meditation of these torments should breake our stony hearts in peeces, and strike vs into such a dismall dump, as was Balthazar, when he saw the hand-writing on the wall against him: these should be of an extractiue force and power, to draw grones from our hearts, teares from our eyes, and sinnes from our soules. (*menta: Grauia peccata grauia desiderant la-*) Great sins require great lamentations: Sweet meat must haue sowre sawce: sin must haue mourning, either here by attrition Legall and contrition Euangelicall, or else hereafter we shall be cast into Tophet, where we shall lie screeching and screaming continually.

Dan. 5. 5.

Plan-

Plangite igitur plangenda. Bewaile your ſinnes therefore that ought to bee lamented. *Eſtote tam proni ad lamenta, ſicut fuiſtis ad peccata.* Be as prone to lamentation, as euer you were to tranſgreſſion, as prone to lament them, as euer ye were to commit them. *Gregory.* *Iſidor.*

In a booke inſcribed *De natura rerum*, I reade of a Bird called *Auis Paradiſi*: the Bird of Paradiſe: which is ſo called in regard of her ſplendid and excellent beauty: which Bird being taken in the ſnare of the fowler, doth *ingemiſcere ac lachrymare dies noctesque*: mourne and lament night and day, vntill ſhe be reſtored to liberty: So wee that were once *Aues Paradiſi*, Birds of Paradiſe, but now captiuated in the thraldome of ſinne and Sathan: and lyable to this tormenting Tophet, ſhould neuer ceaſe mourning and wailing, vntill wee bee reſtored to Grace againe. *Lib. de nat. rerum.* *Simile.*

Bleſſed are you that haue grace thus to mourne, yee ſhall bee comforted: the Lord will wipe away, as all ſinnes from your ſoules, ſo all teares

from your eyes in the Kingdome of ſaluation.

Vſe 2. Againe, the conſideration of this terrible Tophet ſhould cauſe vs willingly to embrace the counſell of the Pſalmiſt: To ſtand in awe and ſinne not: And worke in our hearts that feare ſpoken of in the Goſpell of Mat-

Pſal.4.4.

Mat.10.28. thew, Feare him that is able to deſtroy both body and ſoule in hell. This terrible report ſhould ſtrike vs into a threefold feare.

Feare to be depriued of the grace of God.

Feare to be excluded the louing preſence of God.

Feare to be tormented in the Lake vnquenchable.

Exemplum. It was the practice of an holy man, who ſaith: I feare him that is able to damne both body and ſoule: I tremble at Hell: I tremble at the Iudges countenance, which is able to make all the Angels and powers of Heauen to tremble: I tremble at the voyce of the Archangell: I tremble at the roaring deuils: I am afraid of the gnaw-

ing

ing worme, the smoke, the vapour, the brimstone, the darkenesse, the burning: Ah wo is me that am the sonne of bitternesse, indignation, and eternall weeping.

This made Paul endeavour to keepe a cleare conscience both towards God and man. Act. 24. 16.

This made Ierome afraid to offend: Whether I eat or drinke (saith he) or whatsoever I do else, me thinks I heare this saying sounding in mine eares, Arise ye dead, and come to iudgement, Arise ye dead, and come to iudgement: Which when I consider, it makes me quake and shake, and not dare to commit sinne, which otherwise I should haue committed.

And what is the cause (I pray) that wicked wretches run into all excesse and riot of sinne as they doe? Is it not because they lay not to heart this tormenting Tophet? witnesse else the Prophet Amos, who saith: that they put off from them the euill day, and boldly approach to the seats of iniquitie. If putting off the remembrance of Amos 6. 3.

the vengeance to come, will make men dissolute and wretchesse, then surely laying to heart the inutterable torments of Topher, will be a notable meane to reclaime men from all vngodlinesse.

But if men wil harden their hearts, aboue the hardnesse of an Adamant, and will not be moued, neither by mercies nor iudgement: let all such know that Topher groneth for them, where they shall howle and yell in fierie torments for euermore.

Thus much in a word for the word Tophet.

Is prepared.

The second obseruable for the certainty of this place of torment, is the Act or thing done, in these words: *Is* prepared. *Parata Tophet, non paranda:* It is not said, That Tophet shall bee hereafter prepared, or it is now preparing; but it is already prepared: Tophet is prepared.

The malicious deuill laboureth nothing, more then to perswade men that there is no such place of torment, that so the more easily hee may leade them

them thither, as the thiefe is led to execution with a baile before his eyes. But for the truth hereof, let these things following duly be obserued. *Simile.*

As a princely magnificence requireth that a King haue a beautiful Palace for the best sort of men, and a dismall prison for the rebellious: So the King of kings hath a glorious Palace, wherein are many mansions for his Saints, and a darke and loathsom dungeon for the Diuell and his Angels. *Simile.*

The law of nations requireth that malefactors for their offences be banished for euer: so the Lord doth banish from his gracious presence all the vngodly of the earth into the fearefull Iland of hell.

The Cicilian *Etna*, called at this day *Gibello Monte*, where rearings are heard, and flames of fire are seene: the flashing of *Vesuuius*; the cracking, as it were, of fire in a Furnace in the Marine Rocke of *Barry*: what doe all these presage, but assure all those that feare the Lord (besides his counsell reuealed *Ætna.*

ueiled in his word) that Topher is already prepared.

Againe, in all things naturall and supernaturall, there is an oppoſition, there is a contrarietie: there is good, there is euill: there is light, there is darknes: there is ioy, there is ſorrow: there is a Heauen, and therefore there muſt be a Hell, into which the ſoules of the reprobate ſhall be carried when they die, by the black & grilly angels.

Againe, the Scripture ſpeaketh euery where of this place of torment:

Mat.5.22. Whoſoeuer ſhall ſay, Foole, ſhall be worthy to be puniſhed with Hell fire.

Mar.9.43. 35.47. Againe, It is better for thee to goe into the Kingdome of God, with one foot, with one hand, with one eye, then hauing two feet, two hands, and two eyes, to be caſt into Hell fire.

But that of the 25. of Matthew is very pregnant for this purpoſe, where the word it ſelfe is vſed:

Mat.25. Goe from me ye curſed, into euerlaſting fire: which is prepared for the Deuill and his Angels.

This doctrine meeteth with all Atheiſts

theiſts that ſay, There is no heauen, no hell, no God, no deuill: As that noted foole that ſaid in his heart, There is no God. *Reſut. Atheiſt.* Pſal. 14. 1.

With all Epicures, that think there is neither time nor place, either of heauen or hell after death: that ſung that curſed Epitaph of Sardanapalus; *Epicure.* Eſa. 22. 13.

Ede, bibe, lude, charum præſentibus exple
Delitijs animum: poſt mortem nulla voluptas: *Poet.*

Eate, drinke, and be merrie; for after death there is no pleaſure: They ſay true, for after death they ſhall finde ſmall pleaſure in Tophet.

This Doctrine conuinceth alſo all heretikes that deny both Reſurrection and Iudgement, nineténe ſeuerall ſorts whereof are reckoned vp together all on a row by that learned writer Danæus: the Appelites, Archontikes, Baſilidians, Bardeſanists, Caians, Carpocratians, Cerdonians, Heraclites, Hermaines, Marcites, Marcionites, Ophites, Proclians, Symonians, Saturnians, Sethians, Seucrians, Selucians, and Valentinians. *Heretike.* *Danæus.*

Séing

Vse 1. Seeing then that Hell is already prepared, and standeth ready to receiue to torment all that worke iniquity: seeing there is but a twine thred betwixt the soule of a sinner, and this scorching flame: O how should this prepare vs for the Kingdome of Heauen! *Paratis patet ianua, imparatis clauditur*: that is said for Heauen: The prepared Virgins enter in, the imprepared not.

Imparatis patet ianua, & paratis clauditur: and this is said for Hell: The imprepared enter, the prepared not.

But alas, the presumptuous security of this our age: men liue as though there were no Hell: or if there be, as though it were afarre off, and yet notwithstanding it followes them as neere as the shadow doth the body: Death and Hell both follow close the person of euery sinner, Death to deuoure the body, and Hell to swallow vp the soule.

Reuel.

Yet for all this, the wicked will sport themselues in their sinnes, and ioniall be in their iniquities: but marke the

end

end, *Nouiſſima illarum eſt mors*: the end of theſe waies is death: as well noteth that iuſt and vpright man IOB: they reioyced in the ſound of Organs, and in a moment they goe downe into Tophet: they ſay, Peace, peace, when Tophet is prepared to take away their ſoules. Iob 21. 12, 13.

O that careleſſe people would conſider this: it would make them liue ſo preciſely, as though it were the laſt moment they had to liue: it would make them cry out in the terrors of their ſoules with the Iaylour, O what muſt I doe to be ſaued from the damnation of Tophet. Act. 16.

The third thing obſeruable for the certainty of this place of torment, is the antiquity of the ſame: Of old. Of old.

Non caſu aut fortuna parata erat. Tophet, *ſed certo iudicio omnipotentis deſtinata*: that is, Tophet was not caſually prepared, but in the determined counſell, and decreed purpoſe of God: not lately founded, but from the foundations of the earth, before man or Angell was created.

For

2. Pet. 2. 4. For Hels antiquity, I referre you to the second of Peter, Chap. 2. verse 4. where it is said: If God spared not the Angels that fell, but cast them downe to hell. Now they could not be cast into that which was not: therefore Hell was ordained before the fall of Angels: for the Lord (who beholdeth all things past, present, and to come; *uno actu, uno ictu, simul & semel*, at one and the selfe same present) foreseeing what would become of Angels and men, preordained answerable places: for those whom he hath elected in Christ, Heauen he hath created of old: and for those whom he hath left to glorifie his Iustice, Tophet is prepared of old.

Note. Where we plainely see, that the Lord hath irrevocably decréd of the state of Angels and men, before all worlds, for Heauen and for Hell: as there are but two waies, so there are but two ends, Saluation and Damnation, Heauen and Hell.

Error Romæ. Idle is the opinion of Rome concerning their *inter media loca*, mid-

dle

dle places, twixt Heauen and hell.

The peruerting Papiſt hath added to Topher three ſubterreſtriall places more: *Purgatory, Lymbus Infantum, Lymbus Patrum.*

Purgatory, for thoſe that die in their veniall ſinnes, and light tranſgreſſions: and for thoſe which haue their ſinnes remitted, but not ſatiſfied for the puniſhment. Purgatory

Bellar. lib. 2. de Purgatorio. cap. 1.

And they place this next to Topher, where there is both *pœna damni*, and *pœna ſenſus*, puniſhment of loſſe, and puniſhment of feeling: this laſteth not euer, but for a time: for it ſhall bee diſſolued at the comming of Chriſt to iudgement.

Lymbus Infantum, where children remaine, dying without Baptiſme. *Lymbus Infantum.*

And this they place next to Purgatory: where there is *pœna damni*, but not *ſenſus*, the puniſhment of loſſe, but not of feeling: and this laſteth for euerlaſting.

Lymbus Patrum, where the Fathers were before Chriſts comming. *Lymbus Patrum.*

And this they place vppermoſt: where

where there was *pœna damni*, but not *sensus*, the punishment of losse, but not of feeling: but this was dissolued long agoe, by Christs descension into hell.

Thus you see how the Pope by these his lies and sopperies, thowly proueth himselfe the most deare childe of the deuill, the Author & founder of all lies. But let euery Christian take this for an inalterable truth, that there is but Election and Reprobation, grace and sin, the narrow gate, & the broad way: but two ends, Heauen and hell; to one of these must all flesh goe.

Ioh.8.44.

Athanasius speaking to this point, saith: *Impius in duas partes discerpitur, & vt ad dur loco discedat, condemnatur:* that is, A wicked man is distracted in two parts, and condemned to two places, his body to the Graue, and his Soule to Hell, that is, to hell.

Athanas. de Incarnat. Christi.

Seeing then that the Lord hath prepared Topher of old, and the Decree of God is gone out vpon all flesh, either for heauen or for hell: this should hasten vs carefully to worke out our saluation with feare and trembling,

and

and to make sure our Election: For what if we haue all the world, and be cast into Topher? what shall become of vs: it had bene better for vs neuer to haue bene borne.

Obserue (I beseech you) the carriage of the Apostles in the Gospell, when they heard that one of them should betray their Lord and Master CHRIST, and woe worth that party that should do that cursed act: it had ben good for that party neuer to haue ben borne: they were all amazed and astonied, and could not be at quiet, till they knew who should do that damnable déed: they came therefore to our Sauiour, saying: *Numquid ego Domine?* Is it I, Lord? Another, Is it I, Lord? So we hearing, that Hell is prepared of old, and the greatest part of mankinde (as shall be shewne hereafter) shall be swallowed vp of her: Oh, this should make vs carefull, first, and aboue all things to séeke the Kingdome of God, and the righteousnesse thereof, that we may sée our selues in the number of those few, whose

Mar. 14. 19

Mat. 6.

names are written in the booke of Election, and not in the number of those that shall be tormented in Topher.

Psal.132.3. Let vs resolue with the Psalmist, not to suffer our eyes to sleepe, nor our eie-lids to slumber, nor the temples of our head to take any rest, till we haue found the saluation of our God, our soules sealed to ỳ day of redemption, and freed from the damnation of Topher. But where is this religious care and godly resolution? O the dissolute and desperat courses of this our sinfull age! they put their saluation to a hazard with Ludouike, *Si saluabor, saluabor: Si damnabor, damnabor:* that is, If I bee saued, I bee saued: If I bee damned, I be damned, there is the care that I take. *Ludouic.*

In the feare of God, I earnestly beseech you, aboue all things to make sure your Election, and that by your Vocation: your Vocation by your Iustification: your Iustification by your sanctification, the reward wherof will be eternall glorification. Rom.8.

Ioyne Vertue with your Faith; 1 Pet.1.5.

with

with vertue knowledge: with knowledge temperance: with temperance patience: with patience godlinesse: with godlinesse brotherly kindnesse: and with brotherly kindnesse loue: Labour hereby to make your calling and election sure; for if ye doe these things, ye shall neuer fall into the vengeance of Topher.

The second part of this Text, are the parties for whom Topher is prepared, and that is for all vngodly people of the world, of what estate or condition soeuer they be: It is euen prepared for the King.

The second part.

It is euen prepared for the King. 2 Kin. 18. 30.

These words in particular haue reference to blasphemous Senacherib, who was slaine of his two sonnes in a Temple of Niniuch, worshipping his god Nisroth: and in generall it extendeth to all idolatrous Kings, Emperors and Superiors whatsoeuer.

Here then first we see, that no person, in what dignity soeuer he be, by his eminent place, is exempted from hell.

Obserm. 1.

Dives, a great personage, yet tormented

Luke 16.

Wisd. mented in those flames: *Quid profuit sibi superbia? quid diuitiarũ copia?* What hath pride profited him? or what hath the pompe of riches done him good? Alas, these could not saue his Soule: Psal.49.67. For (as saith the Psalmist) a man by his riches cannot redeeme his brother, he cannot giue his ransome to God: so precious is the redemption of soules, and their continuance for euer.

And in Samuel we read, That kings are not exempted from the iudgments of God: 1 Sam.12. 25. If ye doe wickedly, ye shall perish, and your King.

In the first Epistle to the Corinths, we may read, who they are that are threatned with Tophet: neither fornicators, 1 Cor. 6.9. nor Idolaters, nor adulterers, nor wantons, nor theeues, nor couetous, nor drunkards, nor extortioners, shall inherit the Kingdome of God: This is spoken of Kings, as well as of others. And in the Reu. we finde, Reu.21.8. that the fearefull and vnbeleeuing, the abominable, murtherers and whoremongers, and sorcerers, idolaters, and all lyers shall haue their part in the

the lake that burneth with fire and brimſtone: and this is ſpoken of the King as well as of the Begger: for the Lord in iudgement ſéeth from hell, not according to place, but grace: not outward condition, but inward diſpoſition.

May moreouer, great men, Noblemen, and mighty Princes, are not onely liable to Topher, but the greateſt part of them ſhall to the deuill: Not many wiſe men, not many mighty, not many noble are called: for as God would haue all men ſaued, and come to the knowledge of the truth, i. ſome of all ſorts, ſome Iewes, ſome Gentiles, ſome Kings, ſome Nobles, ſome Preachers, ſome Rich, ſome Poore: ſo of all theſe, the greateſt ſumme goe downe to Topher. Yet for all this, great men muſt not be reproued forſoth, the truth that maketh againſt them, muſt not be imbraced of them. 1 Cor.1.26 1 Tim.2.4.

Abner could not abide to heare Iſboſheth tell him of his going in to Rizpah his father Sauls Concubine. 2 Sam.3.

Ahab hated Michaiah the ſonne of Imlah, 1 King.22.

Imlah for not prophesying (as he said) good vnto him.

The people cried out in Esayes time: *Dicite nobis placentia, placentia:* that is, speake pleasing things vnto vs.

Esay 30.

Ier.11.21. The Priests and people of Anathoth threatned Ieremy to take away his life, if he prophesied to them in the name of the Lord.

Amo.7.12.13. Amaziah said to Amos the Prophet: Goe, be gone, prophesie in Iudah: but prophesie no more in Bethel, for it is the Kings Chappell, and it is the Kings Court.

Amos 5.10 They hated him that rebuked in the gate, and abhorred him that spake vprightly.

Mica.2.11. The people in the time of Micah, liked them well that prophesied to them of Wine and strong Drinke. I pray God that the great ones of this Land be not tainted with this corruption.

Well, for mine owne part, I had rather be frowned against for preaching Tophet to you here, then ye should curse me in Tophet hereafter, for smoothing and flattring you.

Yet

Yet this reprehension of great men, I would wish it might be done in wisdome and humility: which I beseech you, O King, by the tender mercies of God, reforme these and these things: for some in this case are indiscreet and too too sawcy, and rather exasperate the hearts of their hearers against them, then win them to the Lord by their exhortation. Rom.12.1.

Vse. If then Kings and great men be not exempted from Topher, what should this worke in them but obedience to that counsell of the Psalmist, Be wise now therefore, O ye Kings, serue the Lord in feare? Looke vp to heauen, acknowledge your selues subiects to a greater. Psal.2.

As the Lord hath honoured Kings aboue others, so he looketh for a greater returne of honour from them than from others: for where the Lord giueth much, there the Lord requireth the more.

Kings and Princes are the keepers of the two Tables of the law of God: and to them is committed from God Deu.17.18.

the gouernment both of Church and Common-wealth: they must therefore be carefull that the Word may run very swiftly throughout euery Angle of their Realms: So shall God gaine an vniuersall glory, and Kings themselues a more stable subiection.

Psal.147.

Esa.49.23. Kings and Queenes are called nursing Fathers, and nursing Mothers: and all to commend vnto them the care they should haue of Gods glory, and the good of their people.

Ios.24.15. Iosua was such a Ruler, that remained resolute and constant in the worship of God to his liues end.

1 Chr.15.1. DAVID prepared a place for the Arke of God, and was carefull for the Church of the Lord.

2 Ch.17.3. cha.29.1.2. cha.34.1.2. Iehosaphat, Ezechias, and Iosias were reformers of their Kingdomes, enemies to idolatry, and graciously defended the word of God.

And blessed be God for our Kings most excellent Maiestie, who is maiesticall in his place, in religion zealous, in life vertuous, and in mercy abundantly gracious: The Lord increase his

his graces in him: the Lord anoint him with the oyle of Holinesse aboue his fellow Princes: and the Lord keepe him from this terrible Topher: and let all people that beare good will to this our English Sion, to this my Prayer say, Amen.

It is euen prepared for the King.

Secondly, we may here perceiue with Peter, that verily there is no respect of persons with God in iudgement: he iudgeth the rich as the poore; the father as the childe; the master as the seruant; the King as the Begger: as the Prophet Dauid saith, With righteousnes shall he iudge the world, and the people with equitie. Obseru. 2. Act. 10.

Though wickednesse among men, be in the place of iudgement; yet the Lord our God will deale iustly. Eccl. 3. 16.

Though among men there is respect of persons to be had, without which a confusion would (and this is necessary to be vrged, for men are full of contempt, and to sawcy with them of superior place and authoritie:) yet when all shal be summoned before the tribu-

tribunall of God, the Lord will indifferently proceed to iudgement without any respect of persons.

Vse. And this should not onely pull down the haughty minds of the noble (who thinke for their greatnesse here, it will be easier for them hereafter than others:) but also this should be an vnalterable president to all Iudges of the world.

As they sit in Gods place, so they should imitate the Lord in iudgement: this should make them obey the counsell of the Lord deliuered by the Prophet Dauid: Be learned ye that are Iudges of the earth. Psal. 2.

O the care that Iehosaphat tooke for iust and righteous iudgement: after he had made Iudges, and set them in euery City of Iudah, he gaue them this charge: Take heed what ye doe, for ye execute not the iudgements of man, but the iudgements of the Lord, and the Lord will be with you to preserue you, if you doe iustly, but to confound you if you doe vniustly: wherefore now let the feare of the Lord be 2 Ch. 19. 1. 6. 7.

vpon

vpon you, take heed and doe it: for there is no iniquitie with our God, nor respect of persons, nor receiuing of rewards.

O that this gracious counsell were intertained of the Iudges of the land; then we should not heare of so many complaints in our Land as we doe: then we should not haue cause to complaine with the Prophet, That iudgement is turned backward, and iustice standeth a farre off: that truth is gone, and equitie no where to be found: then we should not haue so many beggerd by the Law, as daily are: Law was neuer made to vndoe men, but to compell men to doe well: it was made to curbe the vnruly, but not to begger the innocent: it is growne to this saying now a dayes, I had rather lose it, being my right, then goe to law for it; why, what is the cause? O because of racke fees, close bribes, and the perpetuitie of attendance. Esay 59.14.

Iudicate secundum iustitiam, Iudge, iudge, O yesonnes of men, according to righteousnesse: let your iudgement be

be in { *veritate*, in truth. *iudicio*, in iudgement. *iuſtitia*, in righteouſneſſe.

I pray God it may neuer be ſayd of our Iudges of England, as once was ſayd of the Iudges of Iſrael; The Lord looked for iudgement, but behold oppreſſion: for righteouſnes, but behold a crying.

Eſa.57.

Let there not be found in a Land where the Goſpel dwelleth, ſuch Iudges as were thoſe that killed innocent Naboth.

1 King.2.1.

Let none be like the ſonnes of Samuel, That turned aſide after lucre, and tooke rewards, and peruerted the iudgement.

1.Sam.8.3.

The duty of Iudges is notably ſet downe in *Exod.* 23. Thou ſhalt not receiue a falſe tale; Thou ſhalt not ouerthrow the truth for the multitudes ſake; Thou ſhalt not ouerthrow the right of the poore in his ſuit: Thou ſhalt keepe thee from a falſe matter: Thou ſhalt take no gift: for the gift blindeth the wiſe, and peruerteth the words of the righteous.

And

And this charge is continued in Leuiticus: Yee shall not doe vniustly in iudgement: Thou shalt not fauour the person of the poore, nor honour the person of the mighty, but thou shalt iudge thy neighbour iustly. Leu.29.15.

A Iudge must be *Scientia potens*, and *Virtute valens* i. Able in learning, and zealous in liuing: by the one, he shall *discernere inter allegata*, Discerne betwixt causes propounded: by the other *disrumpere iniquitatem*, without hinderance punish and confound all manner of iniquity. *Iudicis officium.*

In all your iudgements let these bee aimed at; the glory of God, the righting of wrong, the suppression of euill, and the maintenance of truth.

Bee zealous for the glory of our God; and let the good lawes that are, be duly and impartially executed.

It was a great commendation that was giuen to Seleucus Gouernour of the Locrians, who hauing made this Law against whoredome, That whosoeuer committed the act, should lose both his eyes: his sonne being taken *Seleucus.*

taken in the fact, was not pardoned, though the Citizens begged it earnestly: but hee caused one of his sonnes eyes to bee pulled out, and one of his owne eies: So he shewed himselfe a merciful Father, and a iust Judge.

O that we had the like Lawes against this and the like most odious offences, and that they were as strictly executed: that many hereby may be saued from Topher.

The Lord guide that honourable assembly in Court of Parliament, that they may all ioine with one voice and hart, for the banishing of Poperie, the reforming of iniquity, and maintaining and countenancing of the Word of truth, and painfull preachers of the same.

And you (my Honourable Lord) as you haue begunne well, in reforming many foule abuses in this City, so in the zeale of the Lord, Prosper with your glory ride on with the Word of Truth, Meekenesse, and Righteousnesse, and your right hand

Psal. 45. 4.

shall

shall teach you terrible things.

Thus am I bold to cast in among you, the silly mite of my counsell, meerely of Christian charity, that yee may never taste of the woefull damnation of Topher.

The third part of the description of Topher, is set downe in these words, He hath made it deepe. The third part. He hath made it deepe.

Many from these words doe goe about to proue the locall place of Hell, concluding it to be below: as from the signification of Sheol also.

Sheol is taken for a Pit, or Graue, or Hell: the state of the dead, the place of the damned spirits. Sheol.

In the Scriptures, sometimes it is taken for the Graue, and sometime for hell: so is ἅδης also.

The Septuagint translating the Hebrew into Greeke, and expressing there the sense of Sheol, vsed ἅδης both for the death of the body in the graue, and of the Soule in hell.

Mercer vpon Genesis saith, That the proper signification of *Sheol*, is to signifie all places vnder the earth, and not *Mercer in c.37.Gen.*

not the pit or graue alone: whereupon it is euery where opposed to heauen, which is highest of all.

Abyssus. Hell is called by the name of *Abyssus* in the Scriptures, which signifieth a deep and vast gulfe vnder the earth, a bottomlesse pit: into which the deuills feare to be sent: and where they are chained and bound when it pleaseth God.

Luk. 8. Reu. 20.

From which *Abyssus*, there is an ascent to the earth, no descent lower: Reu. 9. 2. and 11. 7. and 17. 8. and therfore hell suspected to be beneath.

Nic. de Lyra in Esai. Because Tophet is here said to be *profunda*, deepe, *Nicolaus de Lyra putat esse circa centrum terra*: Thinketh that it is about the centre of the earth.

The Apostles that preached to the Iewes, vsed the word Gehenna, from the Hebrewes, which they well vnderstood: and Saint Iames writing to the Iewes, saith: The tongue is inflamed of Gehenna, of hell: but the rest of them that preached to the Gentiles, vsed the word ἅδης, which name was knowne vnto them, and they tooke it

to

to be a place vnder the earth, where the wicked after this life were punished.

Tartarus (which is vsed for hell) is so farre vnder the earth, as Heauen is aboue the earth, saith Hesiodus. *Tartarus. Hesiod. in Theogonia.*

The Poet speaking of it, saith, *Tartarus ipse bis patet in praeceps tantum: id est*, Tartarus is twice as deepe as Heauen is high.

The Rabbines hold hell to bee below, as Rabbi Abraham saith, *Sheol makom, &c.* Sheol is a deepe place opposed to Heauen which is on high. *Rab. Abr. in cap. 2. Iona.*

And Rabbi Leui saith, *Sheol hi mattah, &c.* Sheol is absolutely below, and is the centre. *Rab. Leu. in cap. 26. Iob.*

The Scriptures also place hell below: Sheol beneath is moued for thee, to meet thee at thy comming. Esay 14. 9.

Moses calleth it the lower hell: Fire is kindled in my wrath, and shall burne *vsq; ad infernum inferiorem*, to the bottome of hell. Deu. 32. 22

The Psalmist calleth it a deepe pit: Let him cast them into the fire, and into the deepe pits, that they rise not: Ps. 140. 10.

And in another place he calleth it, the Pit of Perdition. Psal. 55.

Iohn calleth it a Burning Lake, in the Reuelation, which must néeds bée below. Reu. 20.

Salomon speaketh of the depth of this place, saying; The guests of an harlot are in the depth of hell. Pro. 9. 18.

And againe, The way of Life is on high, to auoid from hell beneath. Pro. 15. 24.

Thus it is manifest, that hell is beneath, in the lowest parts of the workmanship of God: But precisely to say, where, whether in the centre of the centre of the world, or in the aire, or in the water, or vpon the earth, it is not reuealed; neither is it néedfull for vs to know: but surely it shall bee in the most remote place from Heauen, which is in & about the earth: for the soules of the righteous when they are dissolued from their bodies, doe presently passe to the locall place of *Cœlum Empyræum*: and the soules of the damned are constrained to stay below in the lowest Elements, where they are & shal be tormented for euermore. *Locus inferni.*

But

But if a man be too curious in this point, I would wish him conferre with Socrates, who being asked what was done in hell, said: He neuer went thither, nor communed with any that came from thence: By which answer he derided the curiosity of the demander. *Socrates.*

Euclides (as Maximus writeth) being demanded of one what the gods did, and with what things they were best delighted, said; As for other things I know not, but I am sure of this, that they hate all curious persons. *Maxim. serm. 23.*

But this is not the thing we aime at in this depth of hell.

This word Deepe doth bewray vnto vs the impossibility of getting out, once in: for God hath made hell so deepe, as there is no hope of crawling out. *Obseruatio.*

In inferno nulla redemptio: In hel there is no redemption: Therefore *Infernus ab inferendo dictus, quia ita inferuntur & præcipitantur, vt nunquam ascensuri sint:* that is, Hell is said of casting in, for they shall bee so cast downe, as they shall *Infernus.*

ſhall neuer haue hope or power of crawling out.

Hugo. *Infernus* (ſaith Hugo) *eſt profundus ſine fundo:* that is, A deepe without bottome. That party that had not on the Wedding garment, was not only caſt into hell, but he was alſo bound hand and foot: and all to ſhew the impoſſibility of getting forth, once in:

Mat.22.13 Bind him hand and foot, and caſt him into vtter darkneſſe.

Simile. Now alas, if a man be bound hand and foot, & caſt into a Well fiue thouſand fadomes deepe, what hope hath he of euer comming out: ſo hel is deep, and hee that is once tumbled in, ſhall neuer come forth more.

This is euident by the ſpéech of Diues,

Luk.16.28. who ſaid: O Father Abraham, ſend Lazarus or ſome from the dead, that my brethren may not come into the like place of torment. What is the reaſon that Diues begged not for his owne paſſage from thence vnto them, who was able to haue taught the dolors of hell by wofull experience? D he knew that that had béene bootleſſe,

for

for he saw *ingentem hiatum*, A great gulfe set betwixt heauen and hell, that made the passage impossible.

In earthly prisons and dungeons, a man by some or other meanes haply may get out: but hell is deepe, so deepe, as Heauen, Earth, and hell, can neuer helpe one poore soule forth.

This then well considered, should worke deepe humiliation in the soules of euery of vs, that so grace may receiue vs, & not this deepe deuoure vs. Vse 1.

One depth crieth and calleth out for another: the depth of hell calleth to vs for answerable humiliation: hee that will not bee humbled for his sins here, shall be humbled and tumbled to the deepe of hell hereafter.

God giueth grace to the humble: yea the deeper thou art in the Law, the higher thou shalt bee in the Gospell: the deeper in hell, the higher in heauen: a bucket, the deeper it goeth into the well, the more water it bringeth vp with it: so the deeper a man is humbled for sin, the more shall be his grace of saluation. Humble your selues ther- *Simile.*

fore vnder the mighty hand of God, that ye may be all exalted in the day of Visitation.

Luk. 18. 13 In this déep was the poore Publican, when in bitternesse of heart he vttered these words, Lord, be mercifull to me a sinner: A sinner by birth, a sinner by life, a sinner by thought, a sinner by word, a sinner by worke, a sinner by sins of omission, a sinner by sinnes of commission, a sinner before my conuersion, a sinner many thousand times since my conuersion: Lord, be mercifull to me a lamentable sinner.

Vse 2. Againe, séeing Hell is déepe, as once in, no hope of crawling out: Let

Esay 56. 6. vs seeke the Lord while he may bee found, and call vpon him while he is

1 Cor. 6. 2. neere, *Ecce nunc tempus acceptum*: Behold, now the accepted time, behold, now is the day of saluation.

This life is the time wherein we must worke out our saluation with feare and trembling, if after this life we will be frée from the déepe damnation of Tophet.

The irrationall creatures themselues

selues are very carefull to take their times and seasons, as saith the Prophet, Ier. 8. 7. The Storke, the Turtle, Crane and the Swallow obserue their times and seasons: there is a time when the Swallow is with vs in England, and there is a time when he takes his leaue of vs.

That silly creature in the first of the Prouerbes, gathereth in Summer to maintaine the poore life of it in Winter: So should we take our time: for after this life, there is neither place for pardon, nor time for repentance.

Yet for all this, golden Time is not respected, but men do post off their repentance from day to day, till at the last, they sinke into the depth of hell.

Yea, the time of Grace is tedious to many, they must haue some or other carnall delight to driue it away: 'Tis death to many to attend willingly vpon the meanes of their saluation an houre or two; but there will come a time, when they shall wish, that all their life had beene spent at the hearing of Sermons and Prayer,

as tedious as it ſeemeth to them now.

O the damned in hell would giue (if it were in their power) a million of worlds, to haue but one houre granted them to liue on the earth againe, that ſo they may come within compaſſe of offered grace to ſaluation. But if yée will not heare the Lord when he calleth to you, there wil come a day when ye ſhall cry, Lord, Lord, and his eares ſhall be ſhut to your prayers, and his iuſtice ſhall caſt you into the deep dungeon of Topher, there to remaine, till ye haue payed the vttermoſt farthing.

Tempus gratiæ negligere, eſt abſolute animã perdere.

Mat. 5. 26.

The 4 part And large. *Oecolam. in Eſai. Obſeruat.*

The fourth part of the Deſcription of Topher, mentioned in this word, Large.

As the Lord hath made hell Deepe, ſo hath he made it Large, in regard of the great number that ſhal be tormented in her, as ſaith Oecolampadius.

Eſay 5. 14.

This word is vſed in the fift chapter of this Propheſie, Hell hath inlarged her ſelfe, and hath opened her mouth without meaſure: It hath ſet open her mouth, as it were with a gag, and all to receiue the great multitudes

titudes that shall descend into her.

It is called *Lacus magnus* in the Reuelation 14.19. A great Lake.

That this doctrine is too true, witnesse that of the Gospel of Mat. 20.16. *Multi vocati:* Many are called, but few conuerted: Many called, but few chosen.

The most High made this world for many, but the world to come for very few. 4 Esd. 8.1.

But some man may obiect against these Scriptures other Scriptures, to proue the great number of them that shall be saued, and so by consequence, the small number that shal be tormented in Topher. Obiect.

Saint Matthew saith, That many shall come from the East, and from the West, and shall sit downe with Abraham, Isaac, and Iacob in the Kingdom of God: many, an innumerable company shall be saued. Mat. 8.11.

Saint Iohn in Reuelat. 7. 9 doth point out that great number that shall be saued, with that *nota stellifera*, that starry note, Behold I saw a great multitude

titude of all Nations and Kindreds, and People, and tongues, that stood before the Throne, and before the Lambe, clothed in long white robes, and palmes in their hands: long white robes in token of puritie, and palmes in their hands in token of victorie.

It may seeme by these scriptures, that many shall be saued, and not such a multitude damned.

Answer. I answer, That though the number of the Elect be great, by it selfe considered (to the praise of Gods mercy be it spoken) yet if it be compared to the number of those that shall glorifie Gods iustice in hell, Alas, then a remnant of Israel shall be saued: they are but a handfull, and therefore hell must be made exceeding Large.

This great destruction of the damned in hel, is liuelily shadowed out vnto vs in the iudgements of God on earth, mingled with mercy; as in the destruction of the old world by water, how few escaped there aliue: only Noah with his family: in the destruction of Sodome by fire, how few escaped there

Gen. 7.
Gen. 19. 16

there aliue? onely Lot with his daughters: in the destruction of Iericho by the sword, how few escaped there aliue? onely Rahab with her family, that entertained the Israeliticall Spies. Ios. 6.22. To come to later times, in the destruction of Ierusalem by Titus Vespasian, how few escaped there aliue? Many hundred thousands of them were starued to death, many hundred thousands of them taken captiues to the Roman Empire, some put to one death, some to another, and few escaped aliue, and those of the meaner sort, *agricolæ & vinitores*, Husbandmen and labourers in Vineyards.

If (beloued) in the iudgements of God in this world so few haue escaped aliue, how few (thinke you) shall scape at the dreadfull day of iudgemẽt, when of euery idle word that men shall Mat. 12.36 speake, a great account must bee made for the same? yea, when Inquisition Wisd. 1.9. shall be made for the very thoughts of the vngodly: If the iust shall scarce bee saued, where shall the sinner appeare? Againe, that great is the number of those

those that shall to Tophet, and therefore Tophet made large to giue them fiery intertainment, it appeareth in the very liues of men vpon earth: for, where there is one that commeth to the profession of the truth, truly with
Ioh. 1. the sincere heart of Nathanael: there are tenne, yea twenty, yea more, that walke in the way of sinne, in the road to Tophet, without any checke of conscience, remorse for their sinnes, or reclamation from their sinfull courses in the world: some in the way of Atheisme, some in Paganisme, some in Epicurisme, some in Brownisme, some in Anabaptism, some in Mahometisme, some in Papisme, yea some in Deuilisme: a matter with many teares to be lamented.

Vse. But wouldst thou not be with this large companie, in this large place of torment: O then follow not a multitude to doe euill! Reuel. 18. 4. Come out from amongst them, for if thou beest partaker with them in their sins, thou must be partaker with thē in their punishments: Fashion not thy selfe after

ter the wicked fashion of this world: rather walke alone by thy selfe to heauen, than goe with the multitude to hell: Walke in the narrow way of grace to saluation, shun the broad and large way, for that will bring thée to Topher, which (as thou heerest) is made exceeding déepe and large.

The fift part of the description of hell in these words, The burning thereof is fire: expressing the bitternesse of the torments of Topher. There is great controuersie among the learned about this fire. Whether it be true substantiall fire, or fire allegorically: if it be true fire, whether it be materiall, corporall, or spirituall.

The fift part. The burning thereof is fire.

An in inferno ignis.

If it be Corporall, whether it burneth the body only, or soule and body also?

Whether there be true fire in hell? or whether these words (the burning thereof is fire) bee taken allegorically?

Quest. 1.

Caluin would haue it taken allegorically, and thinks there is no true fire in hell.

Caluin in Esai.

His

His reason is this, If Wood and the Worme be taken metaphorically, why not then the fire also?

Resolutio 1. quæstionis. But this is no argument to proue this fire allegorical: For in the holy Scriptures, things spoken together, are not alway taken in the same manner and nature: For examples sake; CHRIST is called a Doore, a Vine, a Rock, a Stone, figuratiuely: and doth it therefore follow, that he was not God and Man substantially?

Luke 22. Againe, in S. Lukes Gospell, our Sauiour saith, I appoint you a Kingdome, as my Father hath appointed to me, that ye may eat and drinke at my Table in my Kingdome: Eating is allegorical: but will you say that the Kingdome is allegorical also?

I confesse that wood in hell is taken allegorically, but that fire is taken so, I vtterly deny.

Bulling. in Epi. Bullinger holdeth true and substantiall fire in hel: and so do the most and best of the learned.

Gen. 19. Christ punished with Fire in this world, Sodome: and the Murmurers in

in the Booke of Numbers, chap. 11. and called the name of that place, Thabherah; because the fire of the Lord burnt amongst them. Numb. 11.

And Christ shall come to iudgement with Fire: which shall haue two properties. Esay 66.

To burne: this property shall punish the wicked: to shine: this propertie shall comfort the Saints, as saith Theodoret. *Theod. in Psal. 96.*

And what shall hinder the being of fire in hell, when the extremity of tortures shall bee put vpon the damned? he that will not beleeue this, shall one day feele it to his sorrow.

If then it be granted, that there is Substantiall fire in hell, the next question will be, Whether it be Materiall, Corporall or Spirituall? *Quest. 2.*

Surely Materiall fire, that is, fire nourished and maintained with wood, it shall not be: for as the flashings of Ætna and Vesuuius, and other places of the earth, do burne without fuel; so shall the fire of hell do: he that is able to make the damned liue without food, *Resolutio 2. quæstionis.*

is

is able to maintaine this fire without wood.

Whether then it bee Corporall or Spirituall, (for if it be Substantiall, it must be one of these) Gregory calls it *Ignem incorporeum*, a Spirituall fire, but that is not likely, for it passeth the nature of fire to be Spirituall: and to goe about to make it Spirituall, is to make it no fire at all. *Gregory.*

But it is most probable that it is, and shall be, a Corporall fire, with an extraordinary afflicting power, giuen vnto it, tormenting both Soule and body.

Saint Augustine affirmeth the fire of Hell to be Corporall. *Augustine.*

If it be Corporall, whether it tormenteth the body only, or both Soule and body: and how a Corporall fire should worke vpon a Spirituall substance. *Quest. 3.*

Saint Bernard saith, that *Ignis exterius carnem comburit, vermis interius conscientiam corrodet*: that is, Fire shall outwardly burne thy flesh, and a worm shall inwardly gnaw thy conscience. *Bernard. de interiore domo. ca. 38*

Againe,

Againe he ſaith, *Duo mala ſunt vermis & ignis, altero roditur conſcientia, altero concremantur corpora:* that is, the worme & fire are two inſufferable torments: by the one, the ſoule is vexed, by the other, the body ſcorched. *Idem part. ſer. 16.*

Againe he ſaith: *In carne cruciabuntur per ignem in ſpiritu per conſcientiæ vermem:* that is, in the fleſh they ſhall be tormented by fire, and in the Spirit by the worme of conſcience. *Idem meditat. 4. cap.*

Iſodore ſaith, that there is *duplex pœna damnatorum, quorum mentem vrit triſtitia, & corpus flamma* that is, Their minds burne with ſorrow, and their bodies with the flame. *Iſodor de ſummo bono l. 1. c. 31.*

Beda ſaith, *Ignis erit pœna extrinſecus ſæuiens, vermis dolor, interiùs accuſans:* that is, The fire ſhall be a torment outwardly raging, and the worme a griefe inwardly accuſing. *Bed. lib. 3. in cap. 9. Mar.*

Though theſe maintaine fire in hell, yet they hold (as you ſæ) that it is not of power to touch the ſoule, but only to torture the body: but I am perſwaded according to the iudgemēt of many learned Fathers, That this

fire tormenteth both Body and Soule.

Zanch. de Operibus Dei, part. 1. lib. 4. ca. 19.

Zanchy de Operibus Dei, saith, That the deuils, mens bodies and soules are tormented with fire euerlasting. **For as they were (as** Simeon & Leui) **brethren in the same euil, so both of them shall be tormented in the same fire.**

Iust. Mart. Apologia 1. pro Christianis.

Iustine Martyr saith, That the deuils shall suffer punishment and vengeance enclosed in euerlasting fire: **and they are no bodies, but spirits.**

Mat. 25. 41.

The truth of this is ratified by Christ himselfe: Goe from me ye cursed, into euerlasting fire, prepared for the deuill and his angels.

Chrysost.

And the speech of Diues **prooueth this most true: for it is no Parable, but History** (as Chrysostome saith) *Parabolæ sunt vbi exemplum ponitur, tacentur nomina:* **that is,** Those are Parables, where an example is propounded, and no names mentioned: he crieth out, **and shall for euerlasting,** I am tormented in this flame.

Luk. 16. 24

Ruffinus.

And if a man will not beléeue this, I make bold to vse against him, the words of Ruffinus, who saith, *Si quis negat*

negat diabolũ æternis ignibus mancipandum, partem cum ipſo æterni ignis accipiet, vt ſentiat quod negauit: that is, If any man doth deny that the deuill is tormented with euerlaſting fire, he ſhall one day be partaker with him of that fire, that hee may feele that which hee would not be brought to beleeue.

But how this Corporall fire ſhall torment the deuils and the ſpirits of the damned, I know not, and I truſt neuer to know, and it is but curioſity to be too too inquiſitiue in theſe points: for as a Father ſaith, *Melius eſt dubitare de occultis, quàm litigare de incertis, viz.* It is better to doubt of vnknowne things, then to ſtriue for vncertaine. *Auguſt.*

Compeſcat igitur ſe humana temeritas, & id quod non eſt, non quærat, ne illius quod eſt non inueniat: that is, Let no man raſhly meddle about thoſe things that are not reuealed, leſt hee findeth not the good of thoſe things that are reuealed.

It being probable that there is in hell a Subſtantiall and Corporall fire, that vexeth both the ſoules and bodies

of the damned, let vs now see the difference of this fire frō our elemētal fire.

Ignis inferni multum differt ab elementari.

This fire of hell differeth from our elementall fire in fiue respects.

First, In regard of heat: Our fire in regard of hell fire, is but as fire painted on a wal, in regard of our fire.

Oh, it is fierce and an intolerable fire.

Exemplum.

We read of one, who (vpon the violence of any strong temptation) would lay his hands on burning coales, and being not able to endure the same, would say to himselfe: O! how shall I bee able to indure the paines of Hell fire?

Dan. 3. 21.

The fire into which Sydrach, Misach and Abednego were cast was exceeding fearefull: but alas, nothing to hell fire.

Esa. 33. 14.

Esay speaking of this terrible fire, saith: Who is able to dwell in this deuouring fire? or, who shall be able to dwell in these euerlasting burnings?

Secondly, In regard of light. Our fire giueth a comfortable light, but the fire of hell giueth no light.

Crema-

Cremationem habet, lumen verò non habet, ſaith Gregory) It burneth, but giueth no light at all. *Greg. Moral lib 9. cap.46.*

It is a darkiſh fire (ſaith Baſil) that hath loſt his brightneſſe, but kept his burning. *Baſil.in Pſal 33.*

Phauourinus *in verbo ἅιδης* ſaith: Hades is a place voyd of light, and full of eternall darkeneſſe. *Phauor. in verb.hades.*

Sophocles calls it μέλαιᾳ ἅιδης: blacke darkeneſſe. *Sophoc.in Oedipo.*

Euripides calls it τὸ ἀνήλιον οἶκον: the houſe without Sunne-light. *Euripid in Ariſtide. Theognidis gnomæ.*

Theognis calls it κυανέας τὸ πύλας: the blacke gates.

Euſtathius ſaith, τόπος σκοτεινὸς ὑπὸγῆ Hell is a darke place vnder the earth. *Euſtath.in 1.Iliados.*

The darkeneſſe of Egypt was wonderfull and fearefull: Wonderfull, becauſe it was ſo thicke as it might be felt: Fearefull, and therefore made the ninth plague of Pharao: yet that darkeneſſe was nothing to the darkneſſe of hell, which is called the Blacke darkeneſſe. Exo.10.21. Iude 13.

The Poets, in regard of the darkeneſſe thereof, do compare hell to a cer-

taine territory in Italy, betwixt Baiæ and Cumæ, where the Cimerij inhabite: so inuironed with hils, that the Sunne neuer commeth to it: whereupon this Prouerbe commeth: *Cimeris tenebris atrior:* Darker then the darkenesse of Cimeria. Whosoeuer he be, that loueth darkenesse more then light, shall haue his heart full of darkenesse in Tophet.

Cimeræ tenebræ.

Thirdly, Our elementall fire burneth the body only, but the fire of hell burneth both soule and body, as ye haue heard at large.

Fourthly, Our elementall fire consumeth that which is cast into it: but the fire of hell doth alway burne, and neuer consume.

Fiftly, Our elementall fire may be quenched, but hell fire can neuer be quenched: The chaffe will he burne with vnquenchable fire: their worme shall neuer die, their fire shall neuer goe out.

Mat. 3.

Esay 66.

As there is nothing that maintaineth it, so there is nothing that can extinguish it.

From

From all this we may obſerue the extremitie & bitternes of the torments of Tophet: Yea, *minima pœna inferni maior eſt maxima pœna huius mundi:* that is, The leaſt torture in hell, is greater than the greateſt torture that euer was deuiſed vpon the earth. That Hell-hound that murdered the king of France, had as heauy a puniſhment as this world could affoord: for his arme that did that curſed act, was taken from his ſhoulder, his nailes pulled from his hands and feet, his fleſh péece by péece pulled from him with hot burning pincers, and in the end rent in péeces with foure horſes: all this is nothing to the leaſt torment of Tophet.

Obſer.

Tho. Aquin.

Chryſoſtome *ad populum Antiochenum*, ſaith: That fire and ſword and wilde beaſts, or any thing more grieuous than theſe, are ſcant a ſhadow to the torments of hell.

Chryſoſt. ad pop. Antioch. hom. 49

And this bitter torment ſtandeth in theſe two: *In pœna damni:* that is, In the puniſhment of loſſe: and in *pœna ſenſus:* that is, in the puniſhment of feeling: the former wherof is the greateſt

test (as saith S. Chrysostome) this *pœna damni*, this punishment of losse is more bitter then the paines of hell, yea, worse then a thousand hels.

Pœna damni. This *pœna damni*, though it be a priuatiue punishment, yet it hath a positiue effect: for to be depriued of ioy, cannot but bring intolerable sorrow: *Simile.* euen as the absence of the Sunne causeth darkenesse, so the want of Gods presence bringeth inexpressible griefe.

1 Sam 4.13 When the Arke of God was taken by the Philistims, old *Eli*, with griefe, fell backward and died.

Plutarch. in vita Demosthenes. Demosthenes tooke his banishment so heauily, that many times he would weep bitterly when he looked towards Athens, though he found much kindenesse at the hands of his enemies.

Tully, when he was banished from Italy, though he were in Greece, yet he wept bitterly when he looked towards Italy.

1 Sam. 14. 24. *Absalon* tooke his banishment from his fathers presence very grieuously.

If these exiles breed such sorrow, how fearefull will it be to be banished from

from the preſence of the Lord! Who is the Father of mercies, and God of all conſolation: in whoſe preſence is ioy, in whoſe pleaſure is life: to be baniſhed from the preſence & louing countenance of the Lamb: from the fellowſhip of Saints and Angels: from all ioies and felicity, with that bitter ſentence, Goe from me, ye curſed, into euerlaſting fire, prepared for the deuill and his angels. Goe from me: theſe are words of ſeparation: yee curſed: theſe are words of obiurgation: into euerlaſting fire: theſe are words of deſolation: prepared for the deuill and his angels: theſe are words of dolefull exemplification. 2 Cor. 1. 3. Mat. 25.

This is the greateſt part of the ſecond death: for as the firſt death ſeparateth the ſoule from the body, ſo the ſecond death ſeparates ſoule and body from the preſence of the Lord for euermore.

Oh what weeping and wailing will there be, when ye ſhall ſee Abraham, Iſaac, and Iacob entertained into the Kingdome of God, and ye your ſelues ſhut out! Luke 13.

He therefore ſpake truly that ſaid, The teares of hell are not ſufficient to bewaile the loſſes of heauen.

Infœliciſſimum genus infortunij, meminiſſe fuiſſe fœlicem: that is, it is the vnhappieſt thing of all, to thinke that euer we were happy.

Poeta. *Dura ſatis miſeris memoratio priſcæ bonorum:*

It is miſery enough, though there were no more miſery, to remember the ioyes we haue loſt.

Terent. As the old man in the Poet ſayd, I haue a ſonne, nay, alas, I had a ſonne: ſo the damned may ſay: We haue a heauen, nay, alas, we had a heauen.

Lyſimach. Lyſimachus King of Macedonia, warring againſt the Scythians, being enforced by extreme thirſt, to yéld himſelf into the hands of his enemies, after he had drunke cold water, brake out into theſe lamentable words: Good God, for how ſhort a pleaſure, how great a Kingdome haue I loſt? So the damned ſoule may ſay, Good God for how ſhort a time of pleaſure, how great a Kingdome haue I loſt?

And ſurely this is iuſt with God, that

that those that separate themselues from him here, should be banished from him hereafter: That those that hate the Saints here, should be debarred their company hereafter: that those that crucifie the Lambe here, should be cursed of the Lambe euerlastingly hereafter.

The second thing that maketh Hell torments so bitter and intolerable, is *pœna sensus*, the punishment of feeling. Euery member of body, and euery faculty of soule, together tormented for euer. *Pœna sensus*

The eye afflicted with darknesse, the eare with horrible & hideous outcries, the nose with poysonous and stinking sauors, the tongue with gally bitternesse, the whole body with intolerable fire: a fire that shall burne so violently, that the damned shall prize a drop of water aboue ten thousand worlds.

The faculties of the soule also shall be most pitiously tormented: the memory with pleasures past: the apprehension with paines present: the vnderstan-

derstanding with ioies loſt: and in this faculty ſhal lie the worm of conſcience gnawing, which the Scriptures ſo often threaten to ſinners: this worm is a continuall repentance and ſorrow full of rage and deſperation, by reaſon of their ſins; and this worme or remorſe ſhall chiefly conſiſt in bringing to their minds the meanes and cauſes of their preſent calamities: how eaſily they might haue bene freed from hell, and how often they haue bene inuited to Heauen, and they would none, but now when they would they cannot. And this worme biteth and gnaweth on the bowels of theſe miſerable men for euermore.

Miſeria reproborum maxima.

The will alſo ſhall be moſt grieuouſly tormented with a furious malice againſt God, and againſt the Elect. And in this their curſed eſtate, they ſhal recurſe, curſe God againe, becauſe he made them, and making them, adiudged them to death, and dying, they can neuer find death: they ſhall curſe his puniſhments, becauſe he puniſheth them ſo vehemently: they ſhall curſe his

his benignities, because they are sawced with contrary seuerities: they shal curse Christs bloud shed vpon the Crosse, because it hath bin auaileable to saue thousands, and nothing auailable to saue them: they shall curse the Angels in heauen, and the Saints in blisse, because they shal see them in ioy and themselues in torment: cursings shall be their hymnes, and howlings their tunes: blasphemy shall be their ditties, and *lachrymæ* their notes: lamentations shall bee their songs, and screeching their straines: these shall be their euening & morning, yea mourning songs: Moab shall cry against Moab: father against child, and child against father, that euer he begat him: *Væ, væ, væ*, Reu. 8. *Væ præ amaritudine, væ præ multitudine, væ præ æternitate pœnarum: id est*, Woe in regard of the *Bitternes*, woe in regard of the *Multitude*, and woe in regard of the *Euerlastingnes* of the torments of *Tophet*.

Now therefore I may truly say of all the damned crue, as our Sauiour said of Iudas, It had beene good Mat.26.24. for

for him if he had neuer been borne. So it had bẽn good for the damned, if they had neuer bẽn borne: or, if they muſt nẽds haue a being, they had bin toads or ſerpents, that ſo they might neuer haue knowne theſe vnſpeakeable ſorrowes of Tophet.

I cannot but muſe at a company of wicked hel-hounds, that wil vſe theſe execrable words: Would I were damned if euer I knew of this or that: God damne me body and ſoule, if I do it not. Alas, alas, full little doe theſe wretches know, what it is to be damned: if they did vnderſtand aright, they would bee hanged vp before they would vſe theſe feareful ſpẽches: vnleſſe they meant with the moth-flie, neuer to be at quiet, till they haue clipt their wings in thoſe flames.

Proſper de vita contemplatiua. lib. 3. ca. 12.

I therefore conclude this part with the admonition of Proſper, who wiſheth all men to thinke, how great an euil it is to be excluded the preſence of God, to be baniſhed from Heauen, and caſt into euerlaſting fire with the deuill & his angels, to ſee no light, but feele ex-

excessiue heat, to be drowned in the deep Lake of *Gehenna*, & to be eternally torne with most greedy worms: **To thinke on these things** (saith he) **is a sure way to renounce all vice whatsoeuer: and he that will not be brought to lay to heart these, I leaue him to féele the smart of them for euerlasting.**

The first part of the description of Tophet, **is set downe in these words,** Much wood. The fixt part. And much wood.

Wherein is noted the eternity of the torments of Tophet. *Obser.*

The Perpetuity **of these torments is euery where mentioned in the booke of God.**

The Prophet Daniel **speaking of the condemnation of the wicked, addeth** perpetuity **to their shame:** saying, Some shall awake to perpetuall shame and contempt. Dan.12.2.

S. Marke, **speaking of the vexing worm, addeth** perpetuity **to the gnawing of it:** their worme neuer dieth. Mar.9.24.

S. Paul **addeth to the perdition of the wicked,** perpetuity **also: Their** perdition is euerlasting, 2 Thess. 1.9.

Saint

Iude. Saint Iude addeth the like, That they suffer eternall fire.

Reu. 20. 10 And Saint Iohn doth adde vnto the lake perpetuity; The deuill was cast into the lake, where he shall be tormenmented day and night for euermore.

Reu. 9. 6. Thus we see that the torments of hell are infinite, *ratione finis*: without end: and though they seeke death, yet finde it they shall neuer.

Simile. Thus shall they be like a man that is to bee pressed to death, who calleth for more weight, more weight to dispatch him of his paine: but alas, he must not haue it: So in hell they shall cry for death, and goe without it.

Psal. 136. As the Psalmist speaketh of Gods mercy, That his mercy endureth for euer; so the damned may say of his Iustice, that his iustice endureth for euer.

There were some comfort to the damned soules, if these their torments might haue end; but ỹ shal neuer be: that is that that breaketh the hearts of the damned: no torment in hel comparable to this of perpetuity; what, neuer haue end, neuer? O this is such a torment,

ment, that the damned themselues are not able to expresse.

It is a common saying: But for hope the heart would burst; but they are shut out of all hope: and therefore who can expresse their torments? *Adagium.*

O (saith a heathen man) God shall once giue an end to these euils: but the damned shal neuer be able to say this. For (as Gregory saith) *Mors miseris sit sine morte: finis sine fine: defectus sine defectu: quoniam mors semper viuit, & finis semper incipit, & defectus deficere nescit:* that is, The death of the damned is such as shall neuer dye; their end shall neuer end; and their destruction, a perpetuall confusion. *Gregory.*

No meruell therefore if S. Bernard saith; *Horreo in manus incidere mortis viuentis, & vitæ morientis:* that is, It is a terrible thing to fall into the hands of liuing death, and dying life. *Bern. de consid. ad Eugen. l. 5.*

If there might be an end of these paines it were something, though it were after so many millions of yeares as there are drops of water in the sea, stars in the firmament, motes of dust

vpon the earth, and as there haue bin moments of time since time began: but this cannot be granted: but when the Lord doth giue ouer his being, then & neuer before then shal the damned be discharged, though the blackish Catabaptist perswadeth the contrary.

The reason of the perpetuity of these torments, is threefold.

The first, Drawne from the Maiesty of God offended: an infinite Maiesty offended, an infinite torment imposed.

The second, Drawne from the state and condition of the damned: For as long as they remain sinful, so long shal they remaine tormented for sin: but in hell they euer remaine sinful, therfore in hell they shall euer be tormented.

Sinne is like oile, and the wrath of God like fire: as long as the oyle lasteth, so long the fire burneth, and so long as they are sinfull, so long for sin tormented, therefore for euer damned.

For most sure it is, that in hell there is neither grace nor deuotion: the wicked shall be cast *in exteriores tenebras extra limitem diuinæ misericordiæ:* They shall

ſhall be caſt into outward darkeneſſe, out of the limits both of grace and mercy. Though their weeping in hell may ſeeme penitentiary, yet they doe but *lugere pœnas, non peccata:* they doe but mourne their ſorrowes, not lament their ſinnes.

And though Dives his prayer for his brethren may ſeem to proceed from a charitable ſoule, yet it was not for their good, but for his owne: for hee knew that if they ſhould come to hell, (his lewd and vicious example being part occaſion thereof) his torments ſhould be doubled, nay centupled vpon him. In hell therefore there being neither grace nor deuotion, but ſtill affected iniquity, their torments muſt be euerlaſting.

The third reaſon, Drawne from that ſtinging attribute of Gods Iuſtice; becauſe life was offered them here, and they would none, it is iuſt with God, that when in hell they begge it, they ſhould goe without it: yea, that they ſhould ſeeke death and never finde it.

Once they were offered ſaluation,

being gone in Adam, but that offer being neglected, let them neuer looke for another.

O if this long torment were alwaies thought vpon, it would make vs vse this short time of our life better: they are Spirituall Lunatikes, and worse then mad Bedlomites, that will purchase an eternall torment for so short a pleasure.

I beseech you therefore (beloued brethren) for your soules sake, which should be more worth vnto you than a thousand worlds, let not these infinite torments be passed ouer with a short or shallow consideration, but write the remembrance of them in the inward parts of your soules with the Diamond of deepest meditation, that so this Tophet may neuer bee your destruction.

The seuenth and last part.

The seuenth and last part of the Description of Tophet, set downe in these words, The breath of the Lord like a riuer of brimstone doth kindle it.

The breath of the Lord, &c.

In which words there is not only a Prosopopeia in the breath, but a Topographia

pographia in the brimstone vsed: both which figures doe notably expresse the furious indignation of the Authour, and the fierce severitie of the act: the Author or Inflictour of all these fearefull punishments, is the Lord God offended, at whose anger the Heauens doe melt, the Earth quakes, and the whole Creation trembles, into whose hands to fall is most fearefull, For the Lord our God is a consuming fire. Heb.12.29

The Lord is the decreer, appointer and commander of all these fearefull torments: and the Lord doth execute them vpon the damned, both *immediatè*, immediately from himselfe, and *mediatè*, mediately by his instruments, as by the deuils, fire, darknes, stinch, and other creatures.

Feare therfore (in the feare of God) this fearefull and terrible name IEHOVAH: that at the day of neede, ye may find him a milde & gentle Lambe, and not a roaring Lyon of Iudah. Reuel.5.

The severity of punishment is set down by a double allegory, Breath and Brimstone.

To expresse the rage and tyranny of Saul against the Lambes of IESVS, this word is vsed in the Acts: And
Act.9.1. *Saul* yet breathing out threatnings and slaughter against the Disciples of the Lord, &c.

So here to expresse the furious indignation of the Lord against sinners, the Breath of the Lord is vsed.

Like a Riuer of brimstone.

The perplexing property of brimstone is to burne: Darkely, to grieue the sight: Sharply, to afflict the more: Loathsomly, to perplex the smell.

We reade in the Scriptures, that the Lord being much prouoked, punished not onely with fire, but with burning brimstone, which is ten to one
Gen.19.24 more terrible.

As vpon Sodome, he rained fire and brimstone from heauen.

Eze.38.22. I will raine vpon him a sore raine, haile-stones, fire and brimstone.

Psal.11.6. Vpon the wicked God shall raine, snares, fire and brimstone, and stormy tempest, this shall be their portion to drinke.

The

The beast, and the false Prophet, both aliue, were cast into the Lake of fire and brimstone. Apoc. 19. 20.

Oh, who can expresse now the lamentation of Tophet, for the breath of Lord like a riuer of brimstone doth kindle it!

As this should be of power to keepe you from the least iniquity: so it should possesse you with the knowledge of the right nature of sinne: that it is the most odious and loathsome thing in the world: A stinking carkasse stinketh not so in the nostrils of man, as a polluted sinner stinketh in the nostrils of almightie God. *Gregor.*

As Plato **saith of vertue:** That if it could be seene with a bodily eie, it is so splendid and glorious a thing, as all the world would be rauished with the loue of her: **So may I say the contrary of vice:** That if sinne could be seene in his owne colours, and in his right nature, all the world would loath, and vtterly detest it. *Plato.*

But miserable man (the more is the pitie) conceiueth not aright of sinne,

one would thinke that Adam had committed but a smal sin in eating the forbidden fruit, at the intreatie of Eue, yet he and all his posterity guilty of eternal death for the same: One would thinke that that poore man had committed but a small fault, In gathering a few chippes on the Sabbath day; (we haue fouler matters committed on our Sabbaths, and go vnpunished) yet he was stoned to death for his labour: one would thinke that Ananias detaining part of the money, and maintaining the contrary with a lie, had committed but a small fault, yet he was stroke dead for the same at the feet of Peter: one would thinke that an idle word were but a small sin, yet of euery idle word that men shall speake, a great account must be made for the same.

Act. 5.

And as men conceiue of sinne, so they imagine of punishment, they thinke that the Lord will not deale so seuerely with them; and yet my Text saith, That the breath of the LORD like a Riuer of Brimstone doth kindle it:

it: The terror of whose wrath is thonderable.

Harken here all you that make but a sport of sinne, looke vpon your punishments prescribed; the least sinne that euer you haue committed (being weighty as lead) is able to sinke your soules downe to damnation. Zach.5.8.

Cease therefore from euill, and doe that which is good: Call away the workes of darkenesse, and put on the armour of light: hate the little sinne as wel as the great, an idle thought as well as blasphemy: make much of offered grace to saluation: Christ now knocketh at the doore of your Soules, and would gladly come in and dwell with you: For it is his delight to dwell with the sonnes of men: shut him not out as did the Bethleemites: Bid him not be gone, as did the Gadarens, but Be ye open ye euerlasting doores, that the King of glory may come in; that you hauing giuen him entertainment here, he may do the like by you hereafter, placing you with the sheep on his right hand, and singing this blessed Prou.8.

har-

harueſt long vnto you, Come ye bleſſed of my Father, inherit the Kingdome prepared for you from the beginning of the world.

To the which moſt bleſſed place of glory, the Lord bring euery Soule of vs at the day of our death and diſſolution; and that for IESVS CHRIST his ſake, to whom with God the Father, and God the bleſſed Spirit, three glorious perſons, but one immortall God, be aſcribed all honour and glory, both in Heauen and Earth, this day and euer, Amen.

FINIS.

An

An earneſt and zealous Prayer, to be ſaued from the damnation of *Tophet*.

O Moſt glorious euerliuing, and euerlouing Lord God, the fountaine and well ſpring of all our happineſſe, we thy poore ſeruants, (vnworthy, in regard of our manifold tranſgreſſions, of the leaſt of thy bleſſings) doe moſt humbly fall downe before the throne of thy dreadfull Maieſtie, confeſſing in the bitterneſſe of our ſoules, the baſeneſſe and vileneſſe of our eſtates by ſinne: O Lord aſhamed we are to come before thee, that are nothing but ſinfull corruption and abomi-

bomination, but thou a Maiestie most pure, in comparison of whom, the Angels themselues are counted impure: we dare not therefore (being thus lothsome and abominable) presume to present our selues before thee, as in our selues, but in thy manifold mercies, and thy Son Iesus Christ his merits, in whom thou art delightfully pleased with all that faithfully call vpon thy name: Lord, in thy Son behold vs, we most humbly beseech thee, accept vs in his worthinesse, cleanse vs in his blood, iustifie vs in his righteousnesse, sanctifie vs with his spirit, and in his most precious death free vs from the damnation of hell. O till these comfortable tidings be sealed vp to our soules, how perplexed are we! O how do our harts quake and tremble, till we haue found the saluation of thee our God! Reiect vs not (O heauenly Father) that faine would, as be saued of thee, so vprightly serue thee: we plead now and euer for pardon, so for grace, whereby we may in plentifull manner bring forth fruits worthy of amendment.

Lord

Lord kæpe vs in body and soule to thy euerlasting kingdom and saluation: Lord preserue vs from the terrible torments of Topher: O what shall become of vs, if we for our sins, when we die, be throwen into that Lake that burnes with fire and brimstone, so bitterly, as forceth screeching and screaming continually! Lord deale not with vs according to our sinnes, and thy iustice; but in the multitude of thy mercies saue our soules alive: O consider the terrors of our troubled Soules: Let not the grones of our hearts be despised, but suffer them to pierce the heauens for a blessing: O thou that art the God of endlesse compassion, cast vs not away from thy presence, we are the workmanship of thine hands, O Lord confound vs not: O Lord (that delightest not in the death and damnation of a sinner) bæ moued to shew pitty vpon vs: O Christ our blessed Sauiour, make intercession to God the Father for vs, speake by thy gracious Spirit peace to our disquieted Soules, bind vp our

broken

broken hearts: giue vs that we may cléerely ſée our names written in the Booke of Life, and our ſoules releaſed from the fearefull damnation of Topher.

To this end) gracious God) remoue all ſinne from our ſoules, and plant in the garden of our hearts, all thoſe ſpiritual and heauenly graces that are proper & peculiar to thine Elect, that we may bée alwaies a ſwéet ſmelling ſauor before thée: giue vs faith in thy promiſes, loue to thy Maieſty, zeale to thy glory, obedience to thy lawes, and guide vs dayly by thy bleſſed Spirit into all truth and godlineſſe: Lord, giue vs to be out of loue with the vanities of this life, to hate euery worke of darknes, the little ſin as well as the great: quicken vs (O Lord) by thy quickning Spirit: O giue vs hearts to be inflamed with the loue of thy truth: O that wee could hunger and thirſt after grace, as the chaſed Hart doth the running Brooke: O that wee could experimentally ſay with thy ſeruant DAVID, that all our delight

delight is in thy Commandements.

Thus (O Lord) we receiuing grace from thy Maiesty, to repell the fiery darts of the deuill, & to flye euen from euery apparition of euill: so doing we may reap much comfort to our soules in this world of trouble, and at the fearefull day of Iudgement, we may be frée from the lamentable tortures of Tophet, where howling & yelling shall be for euermore, and that for Iesus Christs sake thy Son our Sauiour: to whom with thée and thy most glorious Spirit, we desire, euen from the bottom of our hearts, to haue offered vp all thanksgiuing and praise both in heauen and earth this day and euermore.

Amen.

FINIS.

A IOYFVLL TRACTATE OF The moſt bleſſed BAPTISME that euer was ſolemnized:

VIZ.

Of the Baptiſme of our Lord IESVS by IOHN in IORDAN.

IOHN 3.5.

Except a man be borne of water and of the Spirit, he cannot enter into the Kingdome of God.

LONDON,
Printed by IOHN HAVILAND.
1624.

TO THE RIGHT

Worſhipfull Mr. ROBERT MORDAVNT of *Maſtingham Hall in the County of* Norfolke, *Eſquire, and Miſtris* AMY MORDAVNT, his moſt louing Bed-fellow:

All increaſe of Grace in this life, and of glory in the life to come.

SEldome or neuer (Right Worſhipful) doe wee finde Tractates, either Humane, or Diuine, paſſe without their particular Dedications, that being ſhrowded vnder the ſafe-garding gourds of honorable & right godly diſpoſitions, they might the better bee preſerued

from the parching detractions of malignant *Cynicks:* I make bold therefore (diſcarding all ſelfe-humour and irregular ſingularity) to commend this poore *Preſent*, *voſtrum ad patrocinium*, to the worthy patronage of your well-affected Worſhips, two eſpeciall reaſons mouing me hereunto. Firſt, that mine vnfained gratitude, entire affection, and moſt humble duty for all your fauors inexpreſſible, might hereby bee made apparant: Secondly, it being deliuered at that ſolemne baptiſme of *Charles* your firſt born and hopefull heire, none I know more worthy of this *Dication*, than your worthy and right Chriſtian perſons.

I preſent it to your religious conſiderations, as a louing and friendly *New-yeeres gift:* for it aimes at that bleſſed *New birth*, and happy

New

New life, liuely in baptiſme repreſented, without which it is not poſſible for either of you to poſſeſſe the kingdome of God.

Accept therefore (I humbly beſeech you) and take in good worth this ſhort Treatiſe; ſhort both in line and learning: reſpect not (as is that *Prouerbe*) the meaſure of the gift, but the minde of the giuer, what is wanting in the one (I dare boldly promiſe) is made vp in the other.

At your beſt leiſures vouchſafe, I pray, now and then to peruſe it, and I truſt that your Chriſtian paines herein ſhall be well reguerdoned with heauenly pleaſures herefrom.

The Lord God make this (with all other like Chriſtian helps) much profitable to your ſoules, and as he hath abundantly bleſſed you with

outward honors and dignities externall, he would alſo euen fill your hearts and ſpirits with the ineſtimable riches of his all-ſufficient grace: that hauing granted this two-fold bleſſing to you in this life, you may haue the more aſſured hope of a third in the life to come, which is his bleſſing of glory: for all which forenamed bleſſings, your Worſhips ſhall haue my beſt and moſt deuout prayers, continued to the Lord; to whoſe ſweeteſt protection, I betake you both, with your hopefull ſonne, this prent day and euermore:

From Hempſted in Eſſex,
Ianuary, 10. 1618.

Your Worſhips euer moſt ready
to be commanded in the
LORD,

Henry Greenwood.

To the CHRISTIAN Reader.

A *Religious and right vertuous Gentlewoman*, curteous and Christian Reader, *much importuning me for a written Copie of this extant worke (vpon good consideration) proues the onely occasion of this printed Tractate: for things written, as they are more tedious, so are they lesse profitable; but printed Tractates lesse tedious and more profitable: I am not borne alone to my selfe, my particular friends I loue to satisfie, but the generall good still shall be my ayme.* I. M.

And that my penne thus happily ſhould turned be to preſſe, I am no whit vnwilling: both becauſe few haue written vpon this worthy ſubiect; as alſo for that I ſee this heauenly Sacrament ſeldome made right vſe of, the moſt contenting themſelues with the bare ſigne, verie few acquainting themſelues with the bleſſed power of the ſignified. That therefore our profeſſion may not be (as in many Antichriſtian parts of the world) in ſuperficiall ſigne and ſhew alone, but in ſubſtance, life, and power: I commend vnto thy view (for the better information of thine head, and reformation of thine heart) this ſhort (yet I truſt profitable) Treatiſe of that bleſſed Baptiſme of our bleſſed Lord and Sauiour Ieſus Chriſt.

Here (Chriſtian friend) mayſt thou learne a double leſſon to liue to die: to die to that, which otherwiſe muſt be

thy

thy death: to liue that Christian and happy life, wherewith who euer is not acquainted, euerlastingly must die.

The Lord God (from my verie soule I heartily desire) blesse these my poore paines to the best good of thine owne Soule, and worke in thine heart a death to all that is euill, and a life to all grace and godlinesse, that his glory more and more by thee may be aduanced, and thine owne soule more and more by him refreshed: and that for his owne mercy sake; to whose most happy protection, I commend thee both in body and Soule in his deare Sonne Christ Iesus, and rest

Thine euer-louing in the Lord,

Henry Greenwood.

CHRISTS BAPTISME.

Math. 3. 16, 17. *And Ieſus when he was Baptiſed, came ſtraight out of the water: And loe, the heauens were opened vnto him, and Iohn ſaw the Spirit of God deſcending like a Doue and lighting vpon him.*

Verſe 17. *And loe, a voyce from heauen, ſaying, This is my beloued Sonne in whom I am well pleaſed.*

AS by the diſobedience of one man, ſinne entred into the World, and by ſinne death: *Rom. 5. 12.* So by the obedience of one man righteouſneſſe entred into the world, Rom. 5. 12. and

Rom.5.18. and by righteousnesse life, *Rom.* 5. 18. For as Adams sinne hath bound vs all to a double misery, guilt and punishment: So Iesus Christ (being made of God to vs, Wisedome, Righteous-
1 Cor.1.30. nesse, Sanctification and Redemption: 1 *Cor.* 1. 30.) hath deliuered vs both from guilt and punishment of all our transgressions.

The truth of which thrice blessed report, is not onely mentioned in the Gospell of God, and therefore called Εὐαγγέλιον, but confirmed also by sacramentall signes and seales in the first and last Testament: In the first, against sinnes guilt, by circumcision, against sinnes punishment, by occasion, the one a Sacrament cutting, the other a Sacrament killing: In the last, against sinnes guilt, the Sacrament of Baptisme, against sinnes punishment, the Sacrament of his Supper.

And as Adam sinned in his owne person: So the second Adam for his recouery hath performed both the Sacraments and substance of the same in

in his owne person: for hee was circumcised, sacrificed, baptized, to take away the sinnes of the world: Circumcised: *Luke* 2. 21. Sacrificed, *Heb.* 7. 27. Luke 2.21.

Baptized in the words of my Text: And when Iesus was baptized, &c.

In which words for methode sake, I note in generall three:

First, Christs Baptisme: And when Iesus was baptized.

Secondly, Christs immediate action after baptisme: Hee streight came out of the water.

Thirdly, Gods, of Christs miraculous approbation:

Testified by two: { By Vision, By Voice.

By Vision two wayes: { 1. By the heauens apertion: And loe, the Heauens were opened vnto him. 2. By the Spirits descension: And Iohn saw the Spirit of GOD descending, &c.

By

By voyce: Behold a voyce came from heauen saying: &c.

In which voice I note also, two:
1. A double circumstance.
2. A singular substance.

A double circumstance:
1. Of the Person: God the Father: Behold a voyce.
2. Of the place: superceleſtiall: Came from Heauen.

A singular substance: This is my beloued Son, in whom I am well pleased.

In Christs Baptisme I obserue three.

Firſt, the Baptiſt.
Secondly, the Baptized.
Thirdly, the element.

Firſt, the Baptiſt: and that was Iohn, as it appeareth in the precedent verſes.

Not Iohn the Euangeliſt, but Iohn the Sonne of Zachary the Prieſt: A worthy inſtrument, *& nomine & numine:*

ne: a gracious name, and a gracious person.

A gracious name: whereof Saint Augustine in his second tractate vpon Iohn saith: *Magnum aliquid iste Ioannes, ingens meritum magna gratia, magna celsitudo:* A great name is this name of *Iohn*, a name of great grace, a name of great valuation. *Magnus enim erat Ioannes virtute, magnus sanctitate, magnus & officio:* Great was *Iohn* in power, great was *Iohn* in sanctity, great was *Iohns* office.

A gracious person: sanctified in his mothers wombe: *Luke* 1. 15. that which was spoken of Ieremy the Prophet, is verified of Iohn the Baptist: *Priusquam te formarem in vtero noui te, & antequam illinc exires, sanctificaui te: Ieremy* 1. 5. Before I formed thee in the wombe I knew thee, and before thou camest out of the wombe, I sanctified thee. At one and the selfe-same time, there was in Iohn the Baptist, *Spiritus vitæ, & Spiritus gratiæ:* the Spirit of Life, and the Spirit of Grace, as saith Origen. Luke 1.15.

Whose

Whose sanctity you may reade at large commended by Iosephus, *lib.* 18. *Antiquitatum.*

Yea, Christ himselfe saith thus much in commendation of him, that *inter natos mulierum maior Ioanne non surrexit*: *Mat.* 11. 11. Among those that are borne of women, a greater than *Iohn* arose there not.

Mat. 11. 11.

Though *Enoch* was translated, *Gen.* 5. 24. yet was he not greater than Iohn: Though *Eliah* was taken vp to Heauen: 2 *King.* 2. 11. yet was hee not greater than Iohn: *Moses* a great Law-giuer, & the Prophets great men, yet were they not greater than Iohn, *Non enim ego Prophetas Prophetis audeo comparare*; I dare not compare Prophets with Prophets; yet the Lord of him, the Lord of them, the Lord Iesus of vs all hath pronounced of him, that *inter natos mulierum*, among them that are borne of womē, a greater than Iohn the Baptist arose there not: hee doth not say, *inter natos virginū*, among them that are borne of Virgins; for Christ Iesus himselfe was borne of a Virgin,

Gen. 5. 24.

Virgin, whose shooes lachet *Iohn* was not worthy to vnloose: *Math.* 3. 11. great was Iohn, but what to his Lord and Master Christ? a rare Prea-cher, but what to that great Lawgi-uer? a baptizer with water, but what to him that came to baptize with the spirit and fire? This is he that heere baptized Christ: yea he was the first that euer baptized with water to re-pentance, yea his office was to baptize *in remissionē peccatorum* before Christ, Luk. 3.3. to lead the people by water to him that baptized with the Spirit and fire: As one saith of him, that hée did *præire nasciturum nascendo, prædi-caturum prædicando, baptizaturum bapti-zando, morituru moriendo*; that in birth, baptisme, doctrine and death, he preceded IESVS, the Reconciler of the world. Mat.3.11.

The place where hée baptized Christ, was in the Riuer Iordan: *Flu-uius eximiæ dulcedinis, qui in lacū Gene-zareth, deinde in mare mortuū funditur:* A delicate Riuer, so called, because it was composed of two Fountaines, Gen. 13.

the one called *Ior*, the other called *Dan*, and therfore the Riuer hath this name Iordan: In which Riuer Naaman was washed and cleansed from his Lepro-
2.Kin.5.14. sie, 2 King. 5. 14. which Riuer Eliah and Elisha diuided with their Cloake, 2 King. 2. 8, 13. In this Iordan did Iohn baptize our Lord and Sauiour IESVS CHRIST.

Secondly, The Baptized; Iesus: And when Iesus was baptized: Iesus: this word signifieth a Sauiour.

A name worthily giuen him from the Lord, because he came to saue his
Mat.1.21. people from their sinnes, *Math.* 1.21. from the guilt of sinne by his imputatiue righteousnesse, from the punishment of sin by his imputatiue death and passions: the one properly resembled in Baptisme, the other in his last Supper.

But whether did Christ purchase this great saluation for vs *iure pacti*, or *rigore iustitiæ*, a great question in diuinity: by a Couenant made twixt God the Father and him, or in regard of worth for worth, that is, whether his

his merits did equalize the saluation of so many Saints?

Ans. To satisfie this question, giue me leaue to vse a familiar comparison.

Suppose I should say to a Porter or some such fellow, If thou wilt bring me a burthen of an hundred weight a mile vpon thy backe, I will giue thée a thousand pound for thy paines: the Porter doth it, hée hath purchased this summe, *iure pacti*, in regard of the couenant, but not *rigore iustitiæ*: his paines were not answerable to the gift, for I could haue had it done for a crowne: but suppose I should make bold with a great man of worth in the like case, hee hath deserued this reward, *& iure pacti & rigore iustitiæ*: O the dignity of Christs person makes his merit pretious: and thus became Christ our Iesus.

Obiect. But it may be demanded, why CHRIST should here by Iohn be baptized, that was sinlesse, baptisme being a remedy against originall sin? For βαπτισμα of βαπτειν signifieth

a washing away, resembling the washing away of sinne?

Ans. It is true, Christ in regard of himselfe had no need of Baptisme, wherefore Iohn forbad him saying; I haue neede to be baptized of thée, and commest thou to mée? yet notwithstanding, Christ vouchsafed to be baptized for eight especiall causes.

First, because he was bound to fulfill the righteousnesse both of Law and Gospell, in the behalfe of man as he told Iohn: Thus it becommeth vs to Mat.3. fulfill all righteousnesse, *Mat.* 3. The Law inioyned Circumcision, therfore Christ must be circumcised: the Gospel inioined baptisme, therfore Christ must be baptized: for Christ came not to breake the Law, but to fulfill.

Secondly, that he might confirme the baptisme of Iohn, to be both reuerend and profitable, lest any should hold Baptisme a vaine or friuolous thing.

Thirdly, that hée might sanctifie the water to his mysticall end (viz:) to the washing away of sinne: Hesych:

Christus

Christus ad sacrandas aquas baptismatis in Iordane baptizatus est: that is, Christ was baptized in Iordan, to sanctifie the water of baptisme, to the mysticall washing away of sinne.

Fourthly, that he might hereby shew his wonderfull humilitie: for though he were equall with God, *Phil.* 2.6. yet he makes himselfe of no reputation, but comes euen among sinners to baptisme, who notwithstanding knew no sinne. Phil. 2.6.

Fiftly, to teach vs, that as he was baptized being the head, so should we his members: to shew that Baptisme is not lightly to be respected, nor of any to be neglected: therefore they that bring not their children to Baptisme (as much as lyes in them) shut them out of the kingdome of heauen.

For Baptisme is necessary *ad tollendam maledictionem* (as saith *Pareus*) *non vt pharmacum aut opus expiatorium: sed vt sacramentum fœderis obsignatorium: non necessitate medij, sed mandati:* not as though outward Baptisme either simply saued vs, or without it no

saluation could be, but because it is commanded.

It is therefore necessary κατ' ἐπ *propter mandatum Dei*: for the streight command of God: but not *præcisè, simpliciter, & absolute*, that as those that want it should be damned, for whom the blockish Papists haue deuised a *Lymbus infantum*.

Sixtly, to testifie the blessed communion and fellowship, that he our head hath with vs his members, to our vnspeakeable consolation.

Seuenthly, to signifie to all the world, that he came to be baptized with the baptisme of death: For baptisme doth represent dying to sinne: so Christ dyed for sinne: *Luke* 12. 50.
Luk. 12. 50. I must be baptized with a baptisme, and how am I grieued, till it be ended?

Eightly, *vt veritas typo respondere t*: that the truth may answer in euery respect the type and figure: for as the high Priest when he was inaugurated, they first washed his whole body with water: Afterwards hauing put vpon him his priest-like garments,

and

and brought him to the open view of the people, they sounded trumpets, and powred oyle vpon his head: *Exod.* 29. 4,5. *Num.* 10. 3. So Christ our Priest was washed by Iohn in Iordan, in the open assembly of much people, a voice thundred from heauen, and with the spirit of grace he was annointed with the oyle of holinesse aboue his fellows, 45. 7.

Exod. 29. 4,5. Num. 10. 3.

Psal. 45. 7.

And thus ye see the reasons why our Sauiour would be baptized.

O how are we bound to his maiestie, that thus would vouchsafe to pay our debt: like a good Cyrenite that thus would stoope to carry our crosse, and fulfill euery part of the Law for our sakes, to saue our poore soules euerlastingly aliue!

Thirdly, The element: water. It is Iohns owne confession: I baptize with water.

We read of many baptismes in the holy Scriptures.

First, *Baptisma typicum*: A typicall baptisme: wherewith Paul saith that the Israelites were baptized of *Moses*

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1 Cor.10. 2. in the sea: 1 *Cor.* 10. 2. That was a type of Baptisme: for as Baptisme to vs is a passage by death to life, so was that passage through the sea to the shore, a passage through death to life.

Iudith 12. 7. Heb 9.10. Secondly, *Baptisma Iudaicum*: A Iewish Baptisme: wherewith Iudith is sayd to haue baptized her selfe before prayer in a fountaine of water: *Iudith* 12. 7. *de quo*: *Heb.* 9. 10.

Thirdly, *Baptisma Pharisaicum*: A Pharisaicall Baptisme: *Baptisma calicum, & vrceorum*: A Baptisme of cups and pots, and hands before they ate: *Marke.*

Luk.12.50. Fourthly, *Baptisma sanguinis*: A baptisme of bloud: *Luke* 12.50. I must be baptized with a Baptisme, and how am I grieued till it be ended! called *baptisma Martirij*: A baptisme of Martyrdome.

Fiftly, *baptisma aquæ*: called *baptisma fluminis*: A baptisme of water: wherewith Iohn baptized.

Sixtly, *Baptisma Spiritus*: A Baptisme of the Spirit: called *Baptisma flaminis*,

flaminis, the baptisme of fire, wherewith the Apostles were baptized: Act. 2. wherewith Christ baptizeth: he shall baptize with the spirit and fire: *Mat.* 3. Acts 2. Mat. 3.

The Spirit is compared to fire in a triple respect: for as fire doth

Illuminare: enlighten.
Calefacere: make warme.
Comburere: burne vp.

So the holy Ghost doth enlighten the vnderstanding, make warme with zeale the affection, and burne vp the drosse and corruption that is in the Soule.

But Iohn baptizeth with water.

A fit element for this Sacrament: For (as Augustine saith) *Si Sacramenta similitudinem quandam earum rerum quarum sunt Sacramenta non haberent, vtique non essent Sacramenta:* If Sacraments had not a liuely representation of those things whereof they are Sacraments, they should be no Sacraments.

Now water doth notably resemble Christs Spirit and bloud, and that in many respects.

First,

First, as the water washeth away filth from the body: so doth the spirit sinne from the soule.

Secondly, as euery generation is *ex humida* or *aquosa materia*, of a watry matter: (whereupon some of the Philosophers, as Thales said, that water was the beginning of all things:) So regeneration by the Spirit of grace is resembled here in the Sacrament by water.

Thirdly, as water maketh the earth fruitful, fertil, full of increase: So that Spirit that moued vpon the waters, *Gen.* 1. 2. makes vs fruitfull in all good workes.

Fourthly, as water doth very much refresh a man in his extremitie of heate: So the spirit of grace refresheth vs in the fiercest fire and greatest heat of tribulations.

Ioh. 7. 37. Fiftly, as water doth quench the thirst of man and beast: So doth the Spirit of grace quench our thirst after temporall things, *Ioh.* 7. 37. He that is a-thirst, let him come to me, and he shall neuer thirst more.

This

This sacramentall water is figured *per aquam expiationis*: by the water of Expiation: *Numb.* 19. Num. 19.

This sacramentall water is figured *per aquam illam*, by that water which Ezekiel saw goe out of the right side of the Temple, *Ezek.* 47.

This sacramentall water is figured *per fontem illum*, by that fountaine which the Lord promised by his Prophet, *Zach.* 13.

But this sacramentall water is especially figured *per aquas diluvij*, by the water of the floud: *Gen.* 7. for as that water drowned the old world, so water in Baptisme (as it hath reference to the Spirit of grace) drowneth the old man, and washeth away all corruption & sinne: in which respect baptisme is called *Lauacrum regenerationis metanominice*, The Lauer of regeneration, *Tit.* 3. 5. Gen. 7. Tit. 3. 5.

So that water (ye see) is the element that Iohn vseth in baptisme: *aqua pura, simplex, vulgaris*, pure, simple and common water: not mirt, not made, not stilled, not oyle, not bloud, not fire, nor

nor any other element; not salt in the mouth, not spittle in the eares and nostrils, with a pronunciation of the word *Ephata*, be thou open: not milke, not honey, to signifie the right they haue to the heauenly Chanaan: not Chrysme or holy oyle for the anointing of brest and forehead, to signifie the anointing of the Spirit: not burning lights, to signifie their deliuerie from darkenesse to light.

A couple of notable heretikes, Seleucus and Hermias, baptized their children *& aqua & igne*, in water and fire also.

Musculus saith, that it is reported, that certaine Christians of India baptize their children *& aque & igne*, in water and fire also, *signaculo crucis per ignitum ferrum fronti impresso:* branding them on the forehead with the signe of the crosse with a hot burning yron: but this is horrible and hard.

Horrible: because cursed is he that addeth or diminisheth from the word of the Lord: *Deuteronomie* 12.32.

An horrible thing that we should make

make our selues wiser then Christ: what Christ hath commanded to bee vsed in this Sacrament, that in the feare of God let vs do: adding nothing to the same, for that is abomination.

An hard thing to be burned in the Sacrament: therefore we are much bound to Christ for those Sacraments we haue, for they are very easie: the old were hard and bloudy: in Circumcision bloud lost, in the Passeouer life lost.

The Sacraments of the New Testament are *virtute maiora, vtilitate meliora, actu faciliora, numero pauciora; id est*, for vertue greater, for profit better, for act easier, for number fewer.

And as this Baptist here baptized with water, so we must know that it passed his power to baptize with the Spirit and fire.

Cyprian giueth to Iohn onely outward baptisme.

Longobard saith, that *Iohannis operatio visibilis tantum exterius Lauantis inuisibilis gratia Dei interius operantis:* Iohns baptisme washed without, but it

it is Gods grace that washeth within.

Iohns baptisme was not called the baptisme of repentance, as though all that were baptized were regenerate, but because it was a signe and token of repentance.

Augustine dares not altogether derogate remission of sinnes from Iohns baptism, neither dares he simply giue remission of sinnes to the same.

It is not (beloued) it is not in the Ministers power to regenerate, neither is there such a sacramentall vnion twixt the signe and the signified, as he that takes the one, must of necessity take the other: then Simon Magus should haue had the holy Ghost, for he was baptized.

Neither are they cast away that cannot come to be baptized with water: then whither went the Thiefe that beleeued? he was not baptized, yet in Paradise.

And whither went the childe of Dauid? It was not circumcised: surely to heauen, for he saith, hee shall goe to it.

And

And what became of all that dyed before the eight day, the day of circumcision? though they had not the signe, yet were they born in the Church, and were within the compasse of that generall couenant, I will be thy God, and the God of thy seed.

Indeed if we contemne baptisme, then it is another matter: As he that was not circumcised, should be cut off from the people: *Gen.* 17. this is spoken of Adulti that contemned circumcision. Gen. 17.

Alas, children, if they be not brought to baptisme, and die vnbaptized, it is not their fault: shall they be damned for their fathers offence? God forbid: No, the childe shall not beare the fathers sinne: *Ezeck.* 18. Ezek. 18.

Againe, water is but a signe of the inward washing, water it selfe doth not worke regeneration.

Though it be said: Except a man be borne of water and of the Spirit: *Ioh.* 3.5. it is the Spirit that doth regenerate, not the water: and therefore a man may be regenerate without outward

ward baptisme.

It is the speech of the Apostle Peter: Baptisme saueth vs, not that baptisme that putteth away the filth of the flesh, (*viz.*) water; but in that a good conscience maketh request to God;

1 Pet.3.21. 1 *Pet.* 3. 21. Indeed water is said to wash vs from our sinnes sacramentally, but not really nor substantially, that the Spirit doth.

Nay in the effectuall and complete baptisme, *tollitur peccatũ, non quod non sit, sed quod non obsit, non quod ad actum sed reatum*: that is, sin is taken away, not that sinne is not, but that sin is not to condemnation: not in regard of the act, but in regard of the guilt.

Seeing then that Iohn could but baptize with water, and the Minister can giue but outward baptisme, it is Christ Iesus that baptizeth with fire: O let Parents bee instant with the Lord in prayer, that as the Minister powreth on water, so the Lord Iesus would powre on his grace, that as they are instruments of their childrens first birth, which is damnable through

through sinne, so they may bee instruments of their second birth, without which neither they nor their children shall euer sée the saluation of God.

And thus much for the Baptisme of our Lord and Sauiour IESVS CHRIST.

Secondly, Christs immediate action after Baptisme: He straight came out of the water. The second text.

In this a mystery is obserued: to shew that all that are effectually baptized, doe presently come out of their sinnes, making no delay to serue the Lord in holinesse.

O that this were verified of all that are baptized.

We sée then what God requireth at our hands, that when we are little ones, euen in our infancy (for then we are baptized) wee sacrifice our soules and bodies to the seruice of our God: for the Lord loketh for the Alpha of our lines, as well as the Omega, for praise euen out of the mouth

of Babes and sucklings.

All therefore that are baptized, and yet deferre their repentance, here are iustly reprehended.

It was Saint Augustines fault before his conuersion: *Ignosce pater, ignosce*: pardon mee (O Lord) pardon: *At noli modo*: but not now: let mee sinne in my youth, and pardon me in mine age.

But let such persons beware of a double danger.

{ Suddaine death.
{ Hardnesse of heart.

Life is vncertaine, who knowes it not? Let vs therefore with the wise Virgins bee alwaies furnisht with the candle of faith and the oile of loue in the Lampes of our soules, that so we be not excluded the bride-chamber of glory.

Againe, let all such desperate wretches know, that custome in sinne hardens the heart of a sinner: *Qui non est hodie, cras minus aptus erit*: He that is not fit for repentance to day, will bee lesse to morrow: euen as a ruinous house,

house, the longer it is let runne, the more it will aske to repaire: and as a naile, the more blowes a man giues it, the harder will it be to pull out.

Let vs therefore, while it is said to day, resolue perfect obedience to our God: while the Lord speaketh, make him spèdy answer: Let there bé an eccho resounding in the thickets of our hearts, as was in the heart of Dauid, *Psal.* 27. 8. Seeke ye my face: thy face, Lord, will I seeke: that hauing regarded the Lord and his seruice in time, the Lord may reward vs with his blessed fauour, not for a time, but for euer. Psa.27.8.

Thus much for Christs immediate action after Baptisme.

Thirdly, Gods, of Christs miraculous approbation:

testified by two: { by Vision. / by Voice.

By Vision two waies,

} by the heauens apperition.
} by the Spirits deſcention.

First, by the heauens apperition:

Text. And behold, the heauens were opened to him.

Behold: *Ecce*: loe.

This word is vſed in holy Writ 600. times; a word euer placed before matters of great weight and moment: whereupon Bernard calles it *notam ſtelliferam*: a ſtarry note, pointing out extraordinary matters reuealed, as the ſtar pointed out Chriſt to the wiſemen, and ſtood ouer the houſe where he lay.

Sometimes placed before Gods inexpreſſible mercies: as, *Eſay* 7. 14. Behold, a Virgin ſhall conceiue and beare a Sonne, and his name ſhall bee called IMMANVEL.

Eſay 7.

Sometimes before his inutterable iudgements, as *Amos* 8. Behold, I will bring a famaine vpon you, not a famine of bread or of wine (which of

outward deaths, I know none worse then starving to death) but a famine of hearing the Word of the Lord: and ye shall goe from sea to sea, and coast to coast (as little account as you make of Sermons now) and shall not finde it.

The exposition of this word, you may finde by comparing Matth. the 6. with Luke 12. for S. Matthew speaking of GOD'S providence for the fowles of the aire, vseth the word Behold: behold the Fowles of the aire, Saint Luke speaking of the selfe-same subiect, vseth the word Consider, Consider the Rauens, &c. So that Behold is as much as Consider, or seriously perpend what it is that shal be spoken. The vse of this word is to stirre vp auditories diligently to attend to those things that make for Gods glory, and the euerlasting peace of their owne soules. Mat. 6. Luke 12.

The heauens were opened to him. *Text.*

The heauens haue beene opened to many, as you may reade in the Scriptures of God.

Act.7.56. 1. To Steuen martyred, Acts 7.56

2. To Peter in prayer denoted, Acts 10.

3. To Christ transfigured, Matth. 17.5.

4. To Christ ascended. Acts 1.9.

5. To Christ here baptized.

And when Iesus was baptized, behold, the heauens were opened to him.

By the heauens appertion many times is vnderstood the manifestation of the glory of God: but here it doth signifie, *visibilis cœli scissuram, ita vt Iohannes perspicere potuit, aliquid planetis & astris superius*: the diuision of the visible heauens, wherby *Iohn* saw something higher than the Planets and Stars: and therefore Marke saith, that the heauens were clouen in twaine,

Mark.1.10. *Marke* 1.10.

But by this visible scissure and cleft of the heauens is signified:

1. The presence of God.

2. That Christ himselfe came from thence, to reueale to man the secret will of his heauenly Father.

3. That he it was that should reconcile

conclude all things both in heauen and earth to God, *Colos.* 1. 20. Col. 1. 20.

4. That Christ Iesus opened the kingdome of heauen to all beleeuers, which Adam by sinne had shut.

5. That all that are effectually baptized, haue heauen opened vnto them, and the Lord God ready to imbrace them to glory.

O the power and force of baptisme! it opened that which all the creatures of heauen and earth were not able to open: Lord, shew the like power in baptisme this day, open the kingdome of Heauen to this Infant that shall be baptized, and receiue it for thy Christs sake into thine euerlasting fauour and saluation.

Thus much for the first vision.

The Spirits descension.

And Iohn saw the Spirit of GOD descending like a Doue, and lighting vpon him. *Text.*

That we may the better lay open the true sense of these words, foure questions must be propounded.

First, how Iohn is said to see the

Spirit of God, the spirit of God being invisible?

Ans. It is, *improprio locutio*, an improper speech, for John could neither see *Spiritus essentiam* nor *vertutem*, neither the essence nor yet the power of the Spirit of God: but here the Spirit of God is said to be seene, *quia præsentiæ suæ signum demonstratur & cernitur*: because the signe of his presence (namely the Doue) was seene by Iohn: it is *locutio metanonimica*, a metanonimicall speech, whereby the name of the signified is giuen to the signe: as the bread is called Christs body and Baptisme regeneration.

Secondly, how is the Spirit of God said to descend vpon Christ, when he was in Christ before, and is (being infinite) euery where?

Ans. This also is an improper speech: but because Christs authority might bee declared among men, and now Christ being to performe the office of a Redeemer, might bee answerably furnisht with the power of Grace, therefore the Spirit of God

is

is said in visible signe to descend vpon him.

Esayes Prophesie is here fulfilled: The Spirit of the Lord is vpon mee, therefore hath the Lord anointed mee to preach good things to the poore, &c. *Esay* 61. 1. Esa. 61. 1.

Thirdly, why did the holy Ghost descend in the forme of a Doue, rather than in fiery forme, as sometime hee did vpon the Apostles.

Ans. This was done (as it is coniectured) not onely to demonstrate the Doue-like qualities of the Spirit of God and of Christ: but especially to shew, *quàm blandè & comiter Christus vocaret in spem salutis peccatores*: how kindly, louingly, and gently IESVS CHRIST should call sinners to repentance and saluation.

The truth whereof maintained is by the Prophet Esay: A bruised reed he shall not breake, and smoking flax shall he not quench.

Fourthly, whether was this a naturall Doue from the common flight, or onely a *spectrum*, an apparition, and no

no body: or a body substantiall out of the elements formed by God, of all birds likest a Doue?

Ans. Luke saith it was like a Doue, therefore not a naturall Doue: *Luke* 3. 22. And surely it was not an apparition without substance, but without all doubt it was a substantiall creature, much like a Doue, *vel ex nihilo, vel ex elementis formata*, formed either of nothing, or out of the elements, as was that Starre that led to Christ, and resolued againe into his first matter, the pleasure of God performed by it.

Luk. 3. 22.

Vpon euery one therefore that is effectually baptized, this Doue-like Spirit descendeth, making vs of Lyons, Lambs; of Vultures, Doues; of crooked and peruerse, harmelesse, gentle, and kinde, bringing vs likewise newes with the Doue of Noah, that the flood of sinne is downe, and that al is well twixt God and vs.

Lord, let thy Doue-like spirit this day descend with the Olive leafe of thy fauor vpon this thine Olive plant, and

and of the childe of wrath make him in Christ heire apparant to the crown of saluation.

Thus much for the second vision.

Now for the voice that was heard from heauen: And loe, a voyce came from Heauen, &c.

The voice of God concerning Christ, hath three times sweetly sounded from heauen: In his Agony and Passion: *Iohn* 12. 27, 28. *propter nostram redemptionem*: For our redemption.

In his transfiguration: *Math.* 17. 5. *Propter nostram glorificationem*: For our glorification. Mat. 17. 5.

And here in baptisme: *Propter nostram adoptionem*: for our adoption.

And loe, a voice came from Heauen, saying, &c.

Aperitur hic mysterium Trinitatis, saith one: In this Scripture the Trinity of Persons with God is manifestly expressed: For *Patris vox auditur, Filij humanitas conspicitur, Spiritus sancti signum perspicitur*: the Father is heard, the

the Sunneſeene, and the Holy Ghoſt in viſible ſigne perceiued.

The fooliſh Papiſts ſay, that there is no ſuch mention of the Trinity in the Scriptures. Indeede the literall word is not found in the Scriptures, but if they would put on their ſpectacles and looke, they ſhould ſoone finde the ſubſtance of the ſame, namely, the Vnity of eſſence, and Trinity of perſons, that is with God.

As in Deuteronomie: *Audi Iſrael, Deus Deus noſter Deus vnus eſt*: God our God is God onely: *Deut. 6.* Why doth Moſes mention the name of God thrice, but to ſhew the diſtinction of the perſons Diuine? why doth he put the word (*vnus*, that is, onely) but to ſhew the vnity of their Eſſence? why is (*noſter*, that is, our) put to God in the ſecond place, not in the firſt or laſt, but to ſhew that the ſecond perſon ſhould take our nature vpon him? Deut. 6.

Againe in Eſay: *Sanctus, ſanctus, ſanctus Deus exercituum, plena eſt omnis terra gloria eius*: Holy, holy, holy, Lord God of Hoſts: here is the Trinity of

the

the Persons: the earth is full of thy glory: thy; here is the vnity of their Essence.

For though God be *simplicissimus*, most simple, in respect of his Essence, yet is he *trinus ratione personarum*, three in regard of his persons.

One example or two more let me giue you hereof.

In the first Verse of the Booke of God, *Creauit Elohim cœlum & terram*: GOD created the Heauen and the earth: *Gen.* 1. 1. the Verbe singular (*Creauit*) noteth out the one and most simple Essence of God: the substantiue plurall (Elohim, not El singular) points out the Trinity of persons. Gen. 1. 1.

Againe in the same Chapter, *Faciamus hominem ad imaginem nostram*: Let vs make man after our owne Images: *Gen.* 1. 26. *faciamus*, sheweth the plurality of persons, and *nostram* the vnity of Essence. Gen. 1. 26.

Againe, in the Gospell of Matthew: *Baptizate eos in nomine Patris, Filij, & Spiritus sancti*: Baptize them in the name

Name of the Father, the Sonne, and of
Mat.28.19 the holy Ghost: *Math.*28.19. *in nomine*, not *nominibus*: in the name, not names: here is the vnity of Essence: of the Father, Sonne, and holy Ghost: here is the Trinity of persons.

Augustine illustrates this mystery by a Simile from the sunne and Fire. We see the sunne in the heauens,

- Running:
- Shining:
- Giuing heat.

The Fire hath three properties,
- Moouing:
- Light:
- Heat.

Now thou Arrian, if thou canst diuide the sun and fire, diuide thou also the Trinitie: No, the Trinitie must bee distinguished, but by no meanes diuided.

The holy Ghost is called *digitus Dei*, the finger of God: the Sonne is called *manus Patris*, the hand of the Father. As therefore the finger in the

the hand, and the hand in the body: so of the same Essence and Substance is the Father, the Sonne, and the Holy Ghost.

But to search too much into this mysterie, is dangerous, as saith Bernard: To enquire too much of the Trinitie, is peruerse curiositie: to beleeue as the holy Church holdeth, is faith and security: to see as it is, is most absolute felicity.

I remember an old report that runnes of Alanus, who promised his auditorie to discourse next Sabbath following, the mystery of the Trinity: It happened (as he meditated by the Sea side) he saw a young boy goe about with a shell or spoone to empty the water of the Sea into a little hole: Alanus demanded of him what hée meant? I intend (saith he) to bring the whole Sea into this hole. Why goest thou about a thing impossible, answered Alanus? So doest thou (saith the boy) vnto him: for it is as possible for me to bring the whole sea into this hole, as for thée thoroughly to discourse

course the mystery of the Trinitie. Alanus being very much dismaid, and comming into the Pulpit, his auditory looking for the performance of his promise, was silent for a pretty space, at last brake out into these words: *Sufficit vobis vidisse Alanum*: it is enough for you to haue seene *Alanus*; for to vtter that which I promised, is aboue my reach: and so came downe.

So surceasing the prosecution of this mysticall point any further, I come to another obseruation from hence, and hasten to an end.

And that is this:

As the whole Trinity was present at the Baptisme of Christ, so it is the pleasure of Christ, that euery of vs should be baptized in the name of the whole Trinity.

Not in the name of one person alone:

Nor in the name of any creature.

Obiection.

But against the first may be obiected that in the Acts: where Peter exhorts

hoʒts them to be baptiʒed in the name of IESVS, *Acts* 2. 38. and no moʒe persons mentioned. Acts 2.38.

Answer.

Ye speaks not there of the foʒme of Baptisme, but shewes that the whole effect thereof consists in Jesus Chʒist: Againe, vnder the name of IESVS the other persons are compʒehended.

Obiection.

Against the second may be obiected that in the Corinths; The Israelites were baptiʒed *in Mosen*, vnto Moses in the cloud and sea, 1 Cor. 10. 2. 1 Cor. 10.2

Answer.

It is an Hebʒew phʒase: and *in Mosen*, vnto Moses, is as much as *per Mosen*, by Moses, as Augustine saith: *Duce Mose, seu Mosis ministerio:* by the ministery of Moses.

Ambrose saith: they were baptiʒed into Moses, that is, *duce Mose fœliciter transierunt, & erepti sunt morte:* Moses leading them they passed the Sea without danger, and were saued from death.

Or *in Mosen*, into Moses, *in doctri-*

nam & legem Mosis: into the doctrine and law of *Moses:* as those twelue are said to be baptized *in baptisma Iohannis:* vnto *Iohns* baptisme, Acts 19. 3,7. that is, *in doctrinam Iohannis:* vnto *Iohns* doctrine, as writeth that learned man Pareus: so the like phrase is vsed, *Exod.* 14. *&* 19. Where the people are said to haue beleeued in *Moses:* that is, *in Deum per Mosen:* in God by *Moses.*

Act.19.3,7.

Exod.14. & 19.

Text. This is my beloued Sonne.

Christ is Gods Sonne: Onely. Naturall. Consubstantiall. Coeternall.

We are but by adoption Gods children.

O the wonderfull loue of God the father to vs! that would vouchsafe to giue vs his Sonne, his onely Sonne, his onely beloued Sonne, that whosoeuer beleeueth in him should not perish, but haue life euerlasting, *Ioh.* 3.16.

Ioh.3.16.

In

In whom I am well pleased. *Text.*

Complaceo nemini nisi in te & per te: I am pleased with none but in thee, and for thee.

In quo oblector: In whom I am wonderfully delighted, as saith Euthymius.

In quo requiesco, in quo placor: saith Theophilact. i. In whom I rest fully satisfied, in whom I am well contented.

As that verse goeth:

In quo lætitia est, in quo mihi facta voluptas.

In whom I much reioyce.

So that these words do testifie that Iesus Christ is that worthy Mediator, in whom the world is reconciled to God.

Let vs not therefore goe to Rome for a pardon, nor to Mahomet for a blessing, nor to the Magician for counsell, nor to the Sorcerer for skill; but let vs flocke to Iesus our Redeemer, in whom only we shall finde GOD

well pleased with vs, saying with Peter: *Quo ibimus?* Whither shall we goe, for thou hast the words of eternall life.

There is in the world a fourefold call, yet but one salutiferous.

The deuill saith, Come vnto me, *sed destruam*, I will destroy you.

The world saith, Follow me, *sed decipiam*, I will deceiue you.

The flesh saith, Follow me, *sed deficiam*, I will faile you.

Christ only saith; Come vnto me, *& ego reficiam*, I will refresh you.

Christ now knocketh at the doores of your hearts, and would gladly come in and dine and sup with you: *Reuel.* 3.20. driue him not out of your countrey, as did the clay-headed Gadarens: shut him not out of your houses, as did the ruffling Bethleemites; but be yee open yee euerlasting doores, that the King of glory may come in: that hauing giuen the Lord CHRIST entertainment into the houses of your hearts in this life, hee may vouchsafe to put you all in possession of his

his heauenly mansions in the life to come.

To the which most blessed place of glory, the Lord bring euery soule of vs at the day of our death and dissolution; and that for IESVS CHRISTS sake his beloued Sonne, in whom onely he is well pleased, to whom with God the Father, and God the blessed Spirit, three great persons, but one Essentiall Godhead, be offered vp all prayse and thanksgiuing, euen from the bottome of our hearts this day and euermore.

Amen.

FINIS.

A

Godly and right Christian *Prayer, made for the instruction* and comfort of his weakest Pa*rishioners of* Hempstead, *reuerently* to be vsed euery Euening in their *seuerall Families.*

O Most gracious God, and in thy swæt Son Jesus our most mercifull heauenly Father, we thy powre seruants and vnworthy Creatures, with mourning spirits, and perplexed hearts doe in most humble manner fall down before thy dreadfull Maiestie, bewailing bitterly all our offences committed against thée, and quaking and trembling for feare thou

shouldest in thy Iustice vtterly cast vs from thée, into that wofull Lake that burnes with fire and brimstone.

Lord we confesse by birth our foule pollution, by life our manifold transgression, and therefore ashamed wee are (that are but dust and ashes, yea worse, most lothsome and abominable sinners) to come before thee, or commence the least sute vnto thée, that art a Maiesty most pure, abhorring and seuerely punishing all that worke iniquity.

Therefore (Oh Lord our God) we most humbly beseech thee not to deale with vs, according to thy iustice and our owne merits, for then shall we be vtterly condemned, but (comming vnto thee as a childe that feareth to bee beat) for thy Christs sake, with the eie of pitty and fatherly compassion, looke thou graciously vpon vs: behold vs in him, in whom thy Iustice will soone turne it selfe into mercy, thy frowne into fauour, thine indignation into euerlasting saluation. Lord for thy fauour now and euer we craue; grant

therefore to vs that aske: for pardon of our sins at thy hands alone we seek, grant that we may finde: at thy gate of Saluation we earnestly doe knock, good Lord therefore open vnto vs.

But because thy sacred Word doth tell vs that thou wilt looke to none, but those that are of a contrite heart, and tremble at thy words; Lord, fit and prepare vs all by true humiliation to imbrace the saning health of our soules: grant (gracious God) that we may mourne our sins thoroughly, and lament our iniquities bitterly, not so much because they might iustly condemne vs, as that they haue so highly displeased thée, and moued thy Maiesty to anger, that hast bæn so mercifull a God vnto vs: O giue vs hearts to grieue, for that we cannot sufficiently grieue for our sins committed against thée.

And (gracious Father) we further intreat, that we may not only taste of the sowre of thy Law, but likewise receiue in thy good time, and in good measure the sweet and vnspeakeable com-

fort

fort of thy Gospell: grant that thy Sonne Iesus may be Iesus to vs all, that his righteousnesse may couer our vnrighteousnesse, that his death may bring our soules to life; that in him and for his sake thou wouldest be well pleased to make vs thine by adoption, to witnesse the same to our soules, by the infallible testimony of thy blessed Spirit, to worke in our hearts a strong and resolute perswasion of Faith, whereby we may graspe and hold fast this thy great mercy in CHRIST towards vs, to the peace of our consciences in this life, and the saluation of our soules in the life to come.

And (holy Father) for as much as all those that haue put on Christ, are become new creatures, grant vnto vs a new heart, and renew a right Spirit within vs, purge vs from our sinnes wash vs from our iniquities, infuse thy sauing grace into our Soules, whereby we may die to all that is euill, and liue to all godlinesse of life all the dayes of our life to come.

Frame our hearts (deare God) to tru

true and perfect obedience, obedience being the best sacrifice that thou requirest: oh grant that all our delight may be in thy statutes, that it may be euen our meat and drinke to walke in thy Commandements: indeauouring alwayes and in all places to kéepe a cléere conscience, both towards thée and man.

Teach vs (blessed Father) to relie vpon thée alone by faith; to feare, loue, honour and truely obey thée in wisedome and true sanctitie: to giue no worship from thée, that is onely proper to thee: reuerently to thinke and speake of thy most glorious name and word: carefully to sanctifie thy Sabboths, and wholly set them apart for thy seruice. Giue vs grace also (thou that art the Authour and giuer of all grace) to carry our selues dutifully to man: to honour and reuerently respect all our superiours, both in nature and place: to preserue and maintaine the good name, goods and bodies of our brethren amongst whom we liue, and not impaire, hurt, or maliciously mas-

sacre

sacre the same: to kéepe our selues chaste and vnspotted from all fleshly lusts, and euery act of vncleannes: iniuriously to take away no mans right or due: to speake the truth, and not to beare false witnesse against our brethren: to be content with our owne estates, more or lesse, and not to repine at, or couet that which is others: O grant that our liues may bee vnreprouable before thée and men.

But because (O Lord) of our selues we are able to doe no good thing, but it is thou that worketh the will and the déed, Lord therefore stand euer by vs with thy preuenting, assisting, and consequent grace, whereby we may be able in some measure to doe thy will on earth, as thy Angels doe it perfectly in heauen.

Moreouer (heauenly Father) wée (fully beléeuing our selues to be true and liuely members of that body mysticall, whereof our blessed Sauiour is the Head) doe earnestly desire at thy gracious hands the like mercy for the whole body of Christs Church, as we beg

beg for our owne soules: Lord blesse and defend thy Church and Chosen in all Kingdomes of the earth whersoeuer: inlarge the bounds of thy Gospel, increase the number of thy saints, and daily adde vnto thy Church such as shall be saued. Blesse the Kings most excellent Maiesty with all spirituall blessings in Christ Iesus, meet for so great and worthy a personage: blesse his Queene, the Prince, and their whole issue in this Kingdome and beyond the Seas: Grant that he may neuer want one out of his owne loines to sit vpon his throne for the maintenance of thy Gospell, till the comming of Christ in the clouds.

Blesse all afflicted members, whether grieued in conscience, troubled in body, or persecuted for thy Gospel, according to their seuerall occasions and need.

Blesse those that are nearer and dearer vnto vs in the flesh, as are our Parents and kindred, whether father or mother, husband or wife, brother or sister, or childe, with our Christian acquain-

acquaintances and friends, kéep them all, and vs with them, to thine euerlasting Kingdome and saluation.

And in mercy (good Lord) this night looke downe vpon vs, preserue vs and ours from all dangers bodily & ghostly, within doores and without: giue vnto our bodies a comfortable rest and sléepe, that they may be more able to doe the workes of their particular vocations before thée: and (sweét Lord) watch euermore ouer our poore soules, kéepe vs from sinne and euill, both sléeping and waking: and when that sléepe of death shall fall vpon vs, grant that our soules may wake to thy glory and saluation euerlasting: and that for Christ Iesus his sake our onely Lord and euerlasting Redéemer: to whom with thée and thy good spirit, three persons, but one God, we heartily desire to offer vp all thanksgiuing and praise this euening and euerlasting:

Amen.

The

THe grace of our Lord and Saiour Ieſus Chriſt, and the loue of God our heauenly Father, and the moſt bleſſed preſence of God the holy Ghoſt, be with vs all, and within vs all, both in Soule, in ſpirit, and in body, and with all things that remaine or belong vnto vs, either within doores, or without, this night and euerlaſting.

AMEN.

FINIS.

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AMEN.

FINIS.

THE IAYLERS Iayle-Deliuery.

Preached at Great Saint MARIES in CAMBRIDGE, *the sixt of February, 1619.*

BY

HENRY GREENVVOOD, Master of Art, and Preacher of the Word of God.

1 PET. 5. 5.

God resisteth the proud, and giueth grace to the humble.

LONDON,
Printed by IOHN HAVILAND.
1624.

To the Right Worthy and Worſhipfull Miſtris *Iane Burgoine*, Wife to the Right Worſhipfull Maſter *Iohn Burgoine*, of *Sutton* in *Bedford*, and Daughter to the Right Worſhipfull Maſter *William Kempe*, of *Spainſhall* in *Fiching-field*, Eſſex, Eſquire, all increaſe of grace from the Father of light and of life be moſt heartily commended.

Right vertuous and much beloued and graced of God, I cannot but preſent this trembling, (yet not all trembling) Tractate to you, partly knowing how welcome holy ſubiects are vnto your ſoule, and eſpecially conſidering your importunity for a written Copie of the ſame.

It is not fit that holy things be giuen to dogs, nor pearles be caſt to ſwine: but matters diuine, to perſons deuout moſt meet for preſentment, both for godly vſe, and ſtrong defence againſt diſgracers of them.

I haue therefore made this Iayler your Priſoner, and committed him to your ſafe watch and ward: looke what paines you take, and time expend about him, the Preacher of deliuerance to all Captiues, Luke 4. 18. *will one day moſt faithfully and richly reward.*

I pray haue an eye alwaies, vnto him, ſee him ſicke, ſee him ſound, ſee him condemned, ſee him ſaued, ſee his paſſage through Hell to Heauen: Let his example be your inſtruction, his feare your humbling, his faith your happying: you muſt be touched with Legall attrition, or elſe no taſte of heauenly remiſſion.

Let

Let not his Hell deſpaire you, nor his Heauen preſume you: but by the one, hold awe of God and feare, and by the other, hope of happineſſe for euer.

Now the Lord adde vnto your glory by theſe and other holy helpes and meanes, and his beſt bleſſings be multiplied vpon you, your learned, louing, and religious husband, and all your tender Oliue-branches, for his deare Chriſts ſake. Amen.

From *Hempſted* in *Eſſex*,
this 3. of Aprill. 1620.

Your Worſhips faithfull welwiller and euer to be commanded in the Lord,

HENRY GREENWOOD.

THE

THE IAYLERS IAYL-DELIVERY.

ACTS 26.30,31.

Sirs, what must I doe to be saued? And they said, Beleeue in the Lord Iesus Christ, thou shalt be saued, and thine household.

THe onely course the Lord our God doth take in the effectuall calling & conuerting of such, whose names are written in the book of life, is this: he humbleth, before he exalteth; he shewes our damnable estate through sinne by the Law, before euer he signifieth vnto vs, that he is our saluation.

A three-fold reason may be rendred thereof:

1 First, because till men be thus humbled, they will neuer seeke after Christ nor desire him, without which they can neuer finde him for God hath appointed that by seeking we shall find him.

2 Secondly, that our redemptiõ might be more precious vnto vs: as health is more pleasant after sickneſſe; libertie, after bonds; plentie, after scarcitie; peace, after warre; and faire weather after foule.

3 Thirdly, that Gods mercy in our deliuerance might be prized in his kinde: the redeemed in heauen for this especiall cause extoll the Lord and the Lambe with a perpetuall Hallelniah: for an euerlasting redemption from an euerlasting damnation, requireth an euerlasting glorification.

This generall truth is confirmed by a particular example, in the words of my text: for this poore Iayler is most grieuously tormented through the horror of the Law, before euer he can finde

finde his ſoule recouered by the ſalua-
tion of the Goſpell.

Sirs, what muſt I doe to be ſaued? and they ſaid, Beleeue in the Lord, &c.

In which words I commend to your religious conſiderations in generall theſe two.

First, an earneſt inquiſition for ſalu- 1
ation, and that on the Iaylers part: Sirs, what muſt I doe to be ſaued?

Secondly, a comfortable reſolution 2
to this perplexed Iayler; and that on Paul, and Sylas part: Beleeue in the Lord Ieſus Chriſt, thou ſhalt be ſaued and thine houſhold.

In this Iaylers earneſt enquiry for ſalvation, I note theſe three.

First, his reuerent carriage to the 1
Miniſters of the moſt high God, in the firſt word, Sirs.

Secondly, the occaſion of this his 2
earneſt inquiſition, and that was his humiliation by the Law, in theſe words: What muſt I doe? I that am the ſonne of bitterneſſe, indignation and eternall weeping; what muſt poore, lamentable, damnable I do to be ſaued?

Thirdly,

3. Thirdly, the inquisition it selfe, and that is for saluation, in these words: To be saued. Sirs, Sirs, what must I doe? Sirs, what must I doe to be saued?

Sirs. Sirs, It is *nomen honoris*, a name of honour, and title of dignitie, *Olim tributum iis qui sapientia abundarunt:* in elder time appropriated to wisedome and learning.

Here first I might take occasion to shew with how great reuerence Ministers of the Gospell are to be respected: good Pastors are to be had in double honour: yea their feet to be esteemed blessed, that bring glad tidings of peace to our soules; but I forbeare the prosecution of this point, and propound vnto you the maruellous change that is found in this Iayler: for in the precedent verses it is euident how doggedly and despectiuely he vsed these holy men: he layd vpon them hand and foot bolts and fetters as many as they could beare, he thrust them into the inner dungeon and prison: but now the Lord hauing taken him to doe, and giuen him the true

Note.

and

and terrible ſight and ſenſe of his ſinnes, he is of another mind: now he brings them out, waſheth their wounds, refreſheth their bodies, and reuerenceth their perſons; Sirs, reuerend Sirs, you miniſters of the moſt high God, what muſt I doe to be ſaued?

No reaſon can be rendred for this miraculous change, but this: The wind bloweth where it luſteth: and God hath mercy on whom he will haue mercy: and Of this ſtone God can raiſe a childe to Abraham. Iohn 3.8. Rom.9.15 Mat.3.9.

This change we muſt all be acquainted with, if euer we will proue our ſelues truly conuerted.

The Greeke word for repentance, μετανοια by name ſignifieth a change, ſignifying vnto vs, that he that will proue himſelfe truly penitent for his ſin, muſt be truly changed from his ſin.

This change we finde in penitent Marie: thoſe eyes which once enticed to ſinne, and thoſe haires which once were employed to iniquitie, were wonderouſly altered and changed; for her eyes were conduits to diſtil whole buckets

buckets of teares to wash our Sauiours fæt, and her haires an acceptable towell to wipe them,

Ioh.11.2.

This change we find in penitent Paul: who of a persecutor became a Professor, of a Lyon a Lambe: and as he put to death others for the Gospell, so in the end himselfe put to death for the same.

Acts 9.6.

This change we find in Zacchee: who before his conuersion was a notable pic-purse and poller of the Commons: but when Christ came to the house and home of his heart, proued bountifull and liberall, insomuch, that half of his goods he gaue to the poore, and if any man could proue that he had wronged him a penny, he would make him quadruple restitution.

Luke 19.8.

So this Iayler before his conuersion, an infidell, prophane, and hard-hearted member; but the Lord hauing taken him to taske, and trembling him by the spirit of bondage, now he reuerenceth Gods Ministers, now he humbly sues vnto them for counsell and instruction, saying: Sirs,

Reuerend

Reuerend Sirs; what must I doe to be saued?

And thus must we all be changed, (beloued in the Lord) from darkenesse to light, or else hell and damnation must be our portion to drinke.

The Lord then worke this excellent change in our hearts, the Lord create in vs all a new heart, and renew a right spirit within vs; the Lord take away our stony hearts and giue vs hearts of flesh; the Lord renew vs in our minds and iudgements, wills and affections, words and actions: turne vs (O Lord) and we shall be turned, conuert vs thus (O God) and then, and neuer before then shall we be conuerted.

Thus much for the first word, Sirs.

The second orderly to be considered, is the occasion of this his earnest enquiry for saluation: and that was his humiliation by the Law in these words: What must I doe? I that am the childe of wrath and sonne of perdition, I that am leprous, lothsome, and out of measure sinfull, I that haue

What must I doe?

haue the wrath of God sensibly vpon my soule for my sinnes, I that know no way out of this my feare and misery; O what must prove lamentable, damnable I doe to be saued?

Note. Gal.3.24. Whence we note the power, office, and property of the Law: that it is (as we reade Galathians 3.24.) A notable Schoolemaster to send vs to Christ: it sends vs to Christ, *non alliciendo, sed compellando*, not by alluring, but by compelling.

Rom.7.10 The law is a killing letter: When the commandement came, I died, saith Paul: it killeth by shewing vs and making vs feele the damnability of our sinnes: some by the Law killed to destruction, as Caine, Esau, Iudas, and such as wholly despaire: others killed to saluation, as Paul and such as by their despaire are driuen vnto Christ.

The property of the Law is to humble and quake vs for our sinnes: it sheweth vs our sin, and ministreth wrath vnto our soules.

This humiliation standeth in two:

Confession.

{Confeſſion.
{Attrition.

The firſt brings ſhame, the ſecond horror; ſhame from ſins filthines, horror from ſinnes fearefulneſſe: This doth the Law being knowne and applyed, as a Centinell it bewrayeth the enemy, and makes vs flye vnto Chriſt.

Thus were they humbled that heard Peter in the Acts: they were wounded in conſcience and pricked in heart before they cried out, Men and brethren, what muſt we doe? Act.2.37.

Thus the Law wrought vpon them that heard Iohn, before they cryed out, What muſt we doe then? Luke 3.10.

And ſo Niniueh being firſt humbled, ſought vnto God, and Paul firſt trembled, then ſaid, What ſhall I doe Lord? Ion.3.5. Act.9.6. And here a poore Iayler in the ſorrow of his ſoule, cryeth out for ſaluation; Sirs, what muſt I doe to be ſaued? ſo that the Law prepares vs to Chriſt.

It is moſt certaine that ſaluation belongeth to none but the humble: To Eſa.66.2.

whom

whom will I looke (saith the Lord) euen to him that is of a contrite heart, and trembleth at my words: yea the
Mat.11.28. refreshing is promised to none but the laden: for we must goe through the hell of a wounded conscience, before we shall taste of the heauenly refreshing:
Simile. Merchants wax must leach in a candle, before it can take a stampe or impression: the terror of sin must languish our soules, before wee can come to blessed remission.

The comming of God into the soules of his chosen, is notably resembled by his appearance to Eliah:
1 King. 19 11, 12. First, there came a mighty strong wind that rent the mountaines, and brake the rocks, but the Lord was not in the wind: after the wind came an earthquake, but the Lord was not in the earthquake: after the earthquake came fire, but the Lord was not in the fire: at last came there a still and soft voice. So the Lord appeareth to his redeemed ones, first by the wind of his wrath, breaking their hearts; then by the earthquake of his anger, shaking

king their ſoules; then by the fire of his diſpleaſure, ſmoking their conſciences: but in the end, by the ſtill voice of his mercy he refreſheth their ſoules.

This poore Iayler had an earthquake in his conſcience, as an earthquake in his Caſtle, before euer he perceiued his election and ſaluation.

There is an old ſaying, We muſt goe by the gates of Hell to Heauen: but I ſay more, We muſt after a ſort be in Hell before euer we can be capable of Heauen: that is, in the hell of an aſhamed, affrighted, and confounded conſcience, before euer the Lord will ſay vnto our ſoules that he is our redemption.

If humiliation by the Law precedes the ſaluation of the Goſpell, then they are not conuerted that more or leſſe were neuer humbled. 1

Secondly, they that are troubled and amazed at their ſinnes, let them not be diſparaged; ſo farre they are in this their hell from Hell, as hereby 2

they are composed and fitted for Heauen: for we must be lost before we can be found, we must be condemned before we can be saued.

3 Thirdly, let not humbled consciences rest here, but passe on still till they haue found the spirit of bondage become the spirit of adoption to their soules.

And this counsell I giue all troubled soules for ſinne.

1 Let them come to the Temple.

2 Let them impart their griefe to some friend or Minister.

3 Let them conferre with them that haue béene in the like case.

4 Let them know that they must be thus sicke, before Christ will euer heale them.

5 Let them build vpon Gods mercy promised to such.

6 Let them pray that God in his good time would minister refreshing.

Text What must I doe?

Note. Againe, here we may note the miserable

ſerable miſchiefe and curſed condition of ſinne: how burthenſome and irkeſome it is to the ſoule, it miniſtreth nothing but horrour and hell to our ſoules.

The ſeruice of ſinne is farre worſe then the ſlauery of Ægypt.

The bondage of Ægypt was of the body only: this of ſin is both of ſoule and body. 1

In the bondage of Ægypt they ſerued men: in this, ſinne and Satan. 2

In the firſt, they had a ſenſe of their bondage and deſired liberty: in the ſecond, they thinke themſelues free and deſpiſe deliuerance. 3

In the firſt the miſery was but temporall: in the ſecond eternall. 4

In outward bondage men may helpe themſelues by running away, by intreaty, by ranſome: in the ſecond, they lie ſtill till Gods mercy deliuer them. 5

A wofull thing it is to abide in the eſtate of ſinne: yea the damned themſelues confeſſe that the way of ſinne is a wearieſome way to bee

Wisd.5.7. walked in: Wee haue wearied our selues in the waies of wickednesse, and the light of righteousnesse hath not shined vpon our soules.

No marueil therefore if the bands
Esay 58.6. of wickednesse be called, heauy and importable burthens.

Sinne is *onus Deo*, a burthen to God, *Esay* 1. 14. Your sacrifices are a burthen vnto me.

Sinne is *onus Angelis*, a burthen to the Angels: for it sunke them down from heauen, *Luke* 10. 18.

Sinne is *onus creaturis*, a burthen to the creatures: for it makes them grone: *Rom.* 8. 22.

Sinne is *onus hominibus*, a burthen to men: Mine iniquities are gone ouer my head, and as a weighty burthen too heauy for me to beare, *Psal.* 38. 4.

Let vs then beware of sinne that made this Iayler roare and cry, O what must I doe to bee saued? For though sinne fawne vpon thée now, yet it will in the end plucke out the very throat of thy soule.

Let vs then flye from sinne as from

a ſtinging ſerpent and biting Cockatrice; for they that doe ſuch things, ſhall neuer ſée the ſaluation of God.

To be ſaued. *Text*

Thirdly, let vs behold the ſubſtance and ſubiect of his ſute.

It is not with Iames, to ſit by Chriſt in his glory. Mat.20.21

It is not to haue an inheritance diuided with that worldling in the Goſpell. Luk. 12.13

It is not for any worldly pompe or honour, but it is for ſaluation: What muſt I doe to be ſaued?

The moſt principall thing that all men ſhould ſtriue for vnder Gods glory, is the ſaluation of their ſoules. *Note.*

Firſt, and aboue all things ſeeke the Kingdome of God and the righteouſneſſe thereof, and in a ſubordinate manner the things of this life: for what if we haue all the world, and be damned when we die, what a miſerable condition is this? Mat.6.33.

O how Moſes begged to ſée the face of the Lord! Lord (ſaith hee)

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Exo.33.18 shew me thy glory.

O how Dauid sued to God for his
Psal.4.6. loue: Some craue worldly goods, and riches doe imbrace; but Lord, grant me thy countenance, thy fauour and thy grace.

O how this Iayler cries out here for saluation! O what must I doe to be saued?

This meets with careleſſe and deſperate people of the world, that worke not out this their saluation with feare and trembling, that make not sure their election and calling: O better for these neuer to haue béene borne, than not to be reborne.

O how carefull were the Apoſtles, when Christ told them that one of them should betray him: they could neither eat nor drinke till they knew themselues fréed from that curſed fact: *Numquid ego Domine?* Is it I,
Mat.26.22 Lord, is it I?

O we should resolue with *Dauid*,
Psal.132.4. not to suffer our eyes to sleepe, nor eielids to slumber, nor the temples of our head to take any rest, till wee haue found

found the box of Election opened vn-
to vs, and the swéet odour of Gods
loue shed abroad in our hearts.

To be saued. *Text.*

In that this Iayler by the Judge- *Note.*
ments of God, is drawne nérer to
God, we may sée the different wor-
king of Gods Iudgements vpon the
Elect and Reprobate: the one harde-
ned by them, the other humbled: the
one desperate, the other séeking to God
for remission and saluation.

Euen as the Sunne in the Heauens *Simile.*
melteth wax, but hardneth clay; as
the same water saued Israel, but
drowned Pharao; and as the same
trumpe in battell incourageth the
one side, but discourageth the other:
So the same word and iudgements of
God draw nérer to the Lord the E-
lect, but harden the hearts of the wic-
ked: Cain hardened, Manasses hum-
bled, Iudas desperat, but Paul by Gods
iudgements conuerted.

It makes against such as with

Pharao harden their hearts against God by his iudgements, vtterly despairing of his mercy for remission: *Maior est Deipietas, quam quæuis iniquitas.*

Gods mercy is greater then mans misery: God is more mercifull then man can be sinfull, if man will be truly and heartily sorrowfull.

Psal.25.10 All the paths of the Lord are mercy and truth: God hath two fæt whereby he walkes in his waies, the fœt of mercy and the fœt of iustice: If wee loke vpon his mercy only, ten to one wee shall perish by presumption; if we loke vpon his iustice only, ten to one we shall perish by desperation: therefore let vs humbly fall downe and kisse both of his fæt, that in respect of his mercy we may kæpe hope, and in respect of his iustice we may kæpe awe, reuerence and feare.

If therefore the Deuill tempts thæ to presumption, loke what thou art in thy selfe, vile, wretched, miserable, and thou shalt neuer presume: if hæ tempts thæ to desperation, loke what thou

thou art or maist be in Christ Iesus, spotlesse, holy, glorious, then thou shalt neuer despaire.

Thus the Church of Christ did: I am blacke (O ye daughters of Ierusalem) yet comely as the curtaines of Salomon. How could she be blacke and beautifull? blacke in her selfe, and beautifull in Christ Iesus. Cant. 1. 4.

Thus plainly haue I vnfolded the first part of my text, the Iaylers misery: the second part is ministred mercy by Paul and Sylas, and as plainly by Gods assistance I purpose to passe thorow that: for I had rather pleasure your hearts then please your heads, worthy is your Science, but (I feare me) farre short comes your conscience: giue me leaue then to bestow my labour where there is most need, and I pray God, as meane an Instrument as I am, I may bee a meane to further you all in the way of Gods Kingdome.

And

Text. And they ſaid, Beleeue in the Lord Ieſus Chriſt, thou ſhalt be ſaued and thy houſe.

Before I come to the particulars of their anſwer, I muſt néeds commend the wiſdome and diſcretion of theſe Preachers: they miniſter a fit ſalue to this poore mans ſore: they put oile to vineger, mercy to iudgement, Goſpell to Law: an excellent temper for health euerlaſting.

Had they preached the Law, and denounced Gods curſes againſt him, they had ſunke him downe to hell by deſpaire: but perceiuing him ready to be ſwallowed vp of damnation, by the caſting-net of the Goſpell they ſaue his ſoule from ſinking.

A good preſident for all Gods Miniſters, that they be carefull wiſely, diſcrétly, and rightly to breake the Bread of life to the people.

We muſt preach the Goſpell to languiſhing ſoules, and the Law to preſumptuous: otherwiſe we ſhall ſo-

ner

ner damne then ſaue by our preaching.

To this poore Iayler in the very iawes of Hell and mouth of damnation, Paul and Sylas tender Chriſt Ieſus for his recouery and ſaluation.

And thy houſe. *Text.*

I muſt here reſolue a doubt, before I come to this heauenly reſolution.

Some may obiect and ſay, What, ſhall the Iaylers faith redéeme his family: if the maſter beléeueth, ſhall the houſhold be ſaued? It may ſéeme ſo by the words of the text: Beleeue thou, and thy houſe ſhall be ſaued. *Ob.*

To anſwer this, here is ſomething implied that is not expreſſed: Beleeue on the Lord Ieſus Chriſt, thou ſhalt be ſaued and thine houſhold: that is, they beléeuing with thée. *Anſ.*

As if they had ſaid, Poore Iayler, be not diſparaged, but looke vpon Chriſt Ieſus, there is mercy enough in ſtore, not only for thy ſelfe, but for thy whole houſhold if they can but beléeue,

léeue, yea abundant ſaluation for all humbled beléeuers.

That the faith of one ſaueth not another, (at leaſt *in adultis*) looke into
Eze. 18.20 Ezekiel: That ſoule that ſinneth, that ſoule ſhall die: the righteouſneſſe of the righteous ſhall be vpon him, and the wickednesſe of the wicked ſhall be vpon himſelfe alſo.

In the old Law, it was *Fac hoc, & viues*, Doe this, and thou ſhalt liue. God gaue vs leaue to doe it by another Ieſus Chriſt the righteous: but in the new Law it is *Crede & viues*, beleeue and thou ſhalt liue. God gaue vs leaue to doe this by no other.

Can a man ſée with another mans eye? No more can a man goe to Heauen by another mans faith; Euery man muſt beléeue for himſelfe, if hée will be ſaued himſelfe.

This is notably apparant in the
Mat. 25.9. Parable of the Virgins: The fooliſh would haue borrowed oile of the wiſe, but they anſwered, not ſo, leſt there be not enough for vs and you: they had (it ſéemeth) grace little enough to

ſaue

ſaue themſelues, they could ſaue none for their ſiſtren.

I know, for the godly mans ſake, God many times ſpareth the wicked: as if there had beene found ten righteous in Sodome, for their ſakes the City had beene ſpared, but this was in a temporary ſaluation: but in the point of iuſtification to eternall happineſſe, euery man muſt haue faith in himſelfe: therefore, *quod dixit Chriſtus, dico vobis, Habete ſalem in vobis*: what Chriſt ſaid in his Goſpell, that I ſay vnto you all, Haue the ſalt of faith in your ſelues: for *Iuſtus ex ſua fide viuet*: the iuſt ſhall liue by his faith. Gen.18.32 Hab.3.

Beleeue on the Lord Ieſus Chriſt, and thou ſhalt be ſaued. *Text.*

In this heauenly reſolution I note three.

Firſt, the act: Beleeue. 1

Secondly, the obiect: on the Lord Ieſus Chriſt. 2

Thirdly, the euent: And thou ſhalt be ſaued. 3

Beleeue:

Beleeue: Beleeue on the Lord Ieſus Chriſt: Beleeue on the Lord Ieſus Chriſt, and thou ſhalt be ſaued.

Text. Beleeue.

Fides, Faith, in the Hebrew is called Amnah, of Aman, which ſignifies *firmum eſſe*, to bee firme or ſtrong, or well reſolued.

In the Greeke it ſignifies a perſwaſion: in the Latine, *fides, quaſi fiat quod dicitur*, of the two ſillables, *fi-factum, des, dictum*: that ſhall be done, that is ſpoken. It is Auguſtines deſcant vpon them.

Faith. Thus therefore I deſcribe Faith: It is *firmus ac conſtans animi aſſenſus Verbo Dei, Spiritus Sancti afflatu ad credentium ſalutem*: Faith is a ſtedfaſt and reſolute aſſent or conſent of the heart to Gods Word, by the breathing of the holy Ghoſt to the ſaluation of beleeuers. The materiall cauſe of faith, is the Word of God: The formall cauſe, is the act of conſent: The efficient cauſe, is the holy Ghoſt: The finall

finall cauſe, is the ſaluation of our ſoules.

Now leſt we ſhould imagine euery beléeuer to be bleſſed, we are to know that there is a fourefold faith, yet but one ſaluatiferous.

The firſt, Hiſtoricall: when a man aſſents to the truth of the Word; the Deuils goe thus farre in faith, and tremble. 1 Iam.2.19.

The ſecond, momentany: when a man with ſome hourely delight imbraceth the Word, meerely for knowledge ſake and no further, and ſuffers not the power of it to be lodged and ſeated in his ſoule, in proſperity to make a great flouriſh in Religion, but in the time of triall to fall away, as in that of Saint *Luke*, They depart from God in time of tribulation. 2 Luk.8.13.

The third, Miraculous: ſpoken of in the *Corinths*, What if I had all faith, that I could remoue mountaines, and haue not Charity, ſuch a faith profits me nothing. 3 1 Cor.13.2

The fourth, Iuſtifying: whereby a man poſſeſſing and imbracing Chriſt Ieſus 4

Iesus with his merits and graces, is accepted as iust before God: This is also called a liuely faith, shewing that it may be as easily perceiued in the wombe of the conscience, as a childe after quickning in the wombe of the mother. Bede makes a triple distinction of faith:

Credere { *Deum.* / *Deo.* / *In Deum.*

To beleeue there is a God: to beleeue that he is faithfull and iust in his mercies and iudgements: to beleeue that hee is reconciled to vs in the blood of his Sonne, into whom we are inserted as an ympe or sciens into a stocke or tree, and so liue by the sap and iuyce of his deriued merits and graces: this is the faith that instrumentally is said to saue all our poore soules euerlastingly aliue: And I may well say instrumentally: for faith, as it is a bare and meere quality, saueth no man, but as it hath reference

rence to the obiect Iesus: As a Diamond Ring is said to be rich and precious: but take out the Diamond and it is worth little: Faith is this Ring, Christ is this Diamond which enricheth vs all with heauenly saluation. Simile.

Now lest we should build vpon the sands of presumption, and thinke we are in this faith, being yet farre wide: Let vs examine this faith by his fruits; for as fire is not without heat, and the Sunne without shine; so this faith is neuer known without workes of amendment: Hee that rubbleth muske, cannot but smell thereof; so he that hath put on Christ, cannot but be a new creature, cannot but smell of Myrrhe, Aloes and Cassia, out of Christs Iuory Palaces, whereby his heart is made exceedingly glad. Psal.45.8.

There are fiue especiall euidences and fruits of this faith.

1 It brings peace of conscience, and ioy in the holy Ghost, vpon our reconcilement with God: Being iustified by faith, we are at peace with God, &c. Rom.5.1.

2 It causeth a man, boldly and openly to confesse the name of Christ: For, Rom. 10. 10. by the heart a man beleeueth to righteousnesse, and by the tongue, a man confesseth to salvation: Where there is a beleeuing heart, there will be a confessing tongue and professing life to Gods glory.

3 It teacheth a man to rest vpon Gods promise and prouidence in all streights and tryalls whatsoeuer: Hab. 2 4. The iust shall liue by faith: that is, they by faith shall rest vpon God in their streights, and God will preserue them.

4 It stirs vs vp to often and earnest prayer: Mar. 9. 24. Lord, I beleeue: there is his faith: Helpe mine vnbeleefe: there is his prayer: therefore no prayer, no faith; cold prayer, dead faith; vehement prayer, strong faith.

5 It behaueth it selfe as a Preacher in the Pulpit of the soule, alwaies moving the soule to holinesse: Beleeue thus on the Lord Iesus Christ, thou shalt be saued and thy household.

Now by these examine your selues, praus

proue your selues whether you are in the faith: know yee not that Iesus Christ is thus in you, except you bee reprobates? yée are reprobates, if these things more or lesse be not in you.

The Lord then worke in our hearts this faith, and encrease it towards perfection, that so our selues with our household, euerlastingly may be saued.

On the Lord Iesus Christ. *Text*

The obiect of our faith, is the Lord Iesus Christ.

There is not a name vnder Heauen, wherein saluation can be expected and had, but in the name, merit, and power of Iesus. *Note.*

He is our Iacobs Ladder, on whom we must climbe to life euerlasting.

Let vs not goe to Rome for a pardon, nor to Mahomet for a blessing, nor to the Sorcerer for skill, nor to the Magician for counsell; but let vs come vnto Christ, and he will refresh

vs. *Quo ibimus?* Whither ſhall wee goe? Thou (O Chriſt) and none but thou, haſt the words of eternall life.

Text Lord Ieſus Chriſt.

All the names of our bleſſed Redéemer are happily met together.

Lord: his name of power.

Ieſus: his name of propriety.

Chriſt: his name of Office.

Lord: a name of power, attributing to God his Eſſence and being, ſhewing that hee receiued his being from none but himſelfe alone, as all things elſe haue their being from him: For in him we liue, we moue, and haue our being. Act. 7. 28.

Chriſt is a Lord { By power, coequall with his Father. / By purchaſe, redeeming vs by his bloud.

And therefore called, *Dominus Deus, Domi-*

Dominus Electorum, the Lord of the Elect.

Herein his Deity is apparant: He must bee thus a Lord, or else hee could neuer haue beene a Iesus. First, a Lord to support, deliuer, and make conquer his humanity: Againe, a Lord, to dignifie and make meritorious euery act done in his humanity for the saluation of his Elect.

That this glorious title is duly giuen vnto our Sauiour, witnesse that of the Psalmes, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stoole. Psal.110.1.

And Thomas thus confesseth him, Thou art my Lord and my God. Ioh.20.28.

This then is no small comfort to the faithfull, that they haue so powerfull and glorious a Messiah; And it maketh also much against those base Heretickes, that mocke vs for our dependance on Christ for saluation.

Againe, in the last place, it should teach vs what manner of persons we

Mal.1.6. should be to our Redéemer. A ſonne honoureth his father, and a ſeruant his maſter; If I then bee your Lord and maſter, where is then my feare? Many would haue Chriſt their Ieſus, but few can brooke him their Lord; We muſt be conformed to this our Lord in two, in grace, in croſſe, if euer we will be glorified with him.

There are fiue properties of a faithfull ſeruant, which we muſt labour to haue, if euer we will make account of Chriſt for our Lord.

1 Luk.7 8. The firſt is Obedience; ſuch were the Centurions ſeruants, Hee ſaid to one, Come, and he commeth: to another, Goe, and he goeth: to another, Doe this, and he doth it. O that we were ſuch obedients to our Lord!

2 The ſecond is Diligence; He toileth and labours daily in his maſters ſeruice for his maſters aduantage and gaine: ſo induſtrious and laborious ſhould we be for the glory of our Lord Ieſus.

3 The third is Reuerence; if his maſter doth but bend his browes, hee quakes

quakes and trembles: ſo when our Lord ſeemes angry, wee muſt (with Noah) be moued with reuerence. Heb.11.7.

The fourth is Patience; if his maſter correcteth him, he beares it meekly, quietly, and patiently: ſo when wee are chaſtiſed of our Lord, wee ſhould vndergoe it with meekneſſe and patience. 4

The fift is Loue; if his Maſter be wronged or reuiled, he will not beare it with patience, but ſtand vp to reuenge it: ſo if wee heare or ſee our Lord Chriſt blaſphemed, and his moſt holy Profeſſion derided, it ſhould be a Simeons ſword to pierce our ſoules. 5

Ieſus. *Text.*

This name was giuen him by an Angell, before hee was conceiued in the wombe, and a reaſon thereof rendred, Becauſe he ſhould ſaue his people from their ſinnes. Mat. 1.21. He ſaues vs

from ſinne { Guilt. / Puniſhment. / Regiment.

From ſinnes guilt and puniſhment, by his imputatiue paſſions; from ſinnes regiment, by his merits and graces applied and derined vpon vs: and by his actiue obedience imputed, he doth entitle vs to the glory of Heauen.

Old Simeon acknowledged Chriſt ſuch a ſaluation: Mine eies haue ſeene thy ſaluation, yea and my ſaluation; thine for ſending, mine for ſauing; thine for loue, mine for life: Mine eies haue ſeene this ſaluation.

Luk. 2. 30.

And the Spirit of Mary alſo exulted in this her Sonne Sauiour.

Luk. 1. 47.

And all you that would finde him a Ieſus from Hell, be carefull ye finde him a Ieſus from ſinne.

Text.

Chriſt.

Chriſt ſignifieth Anointed: In the Old Law they anointed three:

{Kings, Prieſts, Prophets.

And

And for the worke of our Redemption, Christ was necessarily anointed to a triple Office, with the oyle of holinesse above his fellowes.

He was anointed to be a { King. Prophet. Priest.

To be a King, a type whereof was Salomon; to be a Prophet, a type whereof was Dauid; to be a Priest, a type whereof was Melchisedech, not Aaron: Aaron a Priest, but not a King; Dauid a King, but not a Priest; Melchisedech both King and Priest; King of Salem, and Priest of the most high God; and therefore a notable type of Iesus.

He was anointed to be a King, to rule his Elect and protect them; hee was anointed to bee a Prophet, to teach his Elect and direct them; hee was anointed to be a Priest, to ransome his Elect and redeeme them.

If Christ be thy Christ as King, then the Deuill reignes not in thee, but Christ; if Christ bee thy Christ as

as Prophet, then his word, not thy will, is the rule and square of all thine actions; if Christ bee thy Christ as Priest, then thy affections are slaine concerning sinne, and thy whole man sacrificed to God.

Text. And thou shalt be saued.

Note. The reward of our faith is the saluation of our soules: Blessed is the estate of Christianity, for it is rewarded with inexpressible felicity.

The benefit of beléeuing is multiple.

1 Gal.3.26. First, hereby we are adopted the children of God: Yee are all the sonnes of God by faith in Christ Iesus.

2 Secondly, hereby our sinnes are forgiuen vs, as we reade in the Gospell: *Confide, fili, & remittuntur tibi peccata:* Beleeue, my sonne, and thy sinnes are forgiuen thee.

3 1 Tim.4.8. Thirdly, hereby we haue right and interest in all Gods blessings of this life: Godlinesse hath the promises of this

this life, as well as of that which is to come.

Fourthly, hereby we are freed from the damnation of hell: Now then there is no condemnation to those that are in Christ Iesus, which walke not after the flesh, but after the Spirit. 4 Rom.8.1.

Lastly, hereby we shall be possessed with the saluation of heauen: the glories and ioyes whereof are so great, as they cannot be numbred; so precious, as they cannot be valued; so lasting, as they are euerlasting. 5

Neither eye hath seene, not eare hath heard, nor heart of man hath euer imagined, the thousand part of this heauenly felicity. 1 Cor.2.9.

Beleeue on the Lord Iesus Christ: thus thou shalt be saued and thine household.

If then to be members of Christ Iesus be so blessed a condition; O let vs beg of God the heauenly Husbandman, to rend vs off by true humbling from the stocke of corruption, and to plant vs into Christ Iesus, by effectuall beleeuing, that at that terrible

ble Iudgement, wee all with our poore houſholds euerlaſtingly may be ſaued: And that for Ieſus Chriſt his ſake, our only Lord and euerlaſting Redæmer.

Amen.

FINIS.

SWEET ADVICE TO a tormented Soule *for* SINNE:

WITH
A plaine and heauenly Praier, made for the helpe and direction of the weaker sort of Christians.

By HENRY GREENWOOD,
Preacher of the Word at *Hempstead.*

LONDON,
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1624.

Sweet aduice to a tormented Soule for ſinne, giuen by HENRY GREENVVOOD, Preacher of the Word at HEMPSTEAD.

FIrſt, know that thou muſt be thus ſicke, before thou canſt be healed: for *Grace and ſaluation is promiſed to none but the humble*, Eſay 66. 2.

Secondly, know that by this means ſinne is cruſhed and mortified: *Therefore giue God leaue to worke his will, ſeeing*

ing by this meanes hee makes thee fit for righteouſneſſe, Heb. 12. 11.

3 Thirdly, know that the feares that Satan caſt vpon thee in theſe thy Soule-afflictions, ſhould be ſo far from making thee deſpaire, or beating thee off from God, as they ſhould make thee rather runne to God for aid and defence, and draw thee neerer to God. *As the Shepheards dogge doth cauſe the ſheepe to keepe the fold, and the Puttocke make the Chicke runne vnder the wing of the Hen*, 2 Cor. 12. 7, 8.

4 Fourthly, know that true ſoule-humbling for ſinne, ſtands in ſhame and griefe for ſinnes filthineſſe, as in quaking horror for ſinnes damnableneſſe: *Therefore turne ſome of thy feare into ſhame, for ſound humbling*. Luk. 18. 13.

5 Fiftly, know that this world of trouble ſhall not alwaies laſt with thee, but thou ſhalt ere long bee moſt bleſſedly deliuered: *Heauineſſe may endure for a night, but ioy ſhall come in the morning: were it not for this hope, the heart would burſt*, Pſal. 30. 5.

6 Sixtly, know that faith is not alway in

in feeling, but in the middeſt of theſe thy diſtreſſes reſt vpon thy God, and he will ſupport thee: Beleeue beyond beleefe: *Lord, if thou killeſt me, yet will I put my truſt in thee*: and the more thou canſt thus truſt God, the ſooner will he come and helpe thee, *Pſal.* 43. 5. *Matth.* 27. 46. *Iob* 13. 15.

Seuenthly, know that when ſinne and Satan moue thee to deſpaire and ſeeke thine ouerwhelming, then looke off, looke vpon Gods mercy, looke not too much vpon thy terror, but thinke vpon the ioyfull iſſue: *Looke not vpon the hardneſſe of the way, but vpon the ſweetnes of the end*, Acts 7. 55, 56. 7

Eighthly, know that thou muſt not bee too haſty for deliuerance; hee that beleeueth maketh no haſte: *Leaue it to God for the time when, beare it with patience and meekneſſe, and the ſooner God will giue deliuerance*, Eſay 28. 16. 8

Ninthly, thanke God and loue God for any meaſure of faith and grace, whereby thou art preſerued from ouerthrow, *Pſalme* 116. 1. 9

10 Tenthly, pray, pray, pray, be neare to God, and he will be neare to thee: *The Lord is neare them that call vpon him, yea to all them that call vpon him faithfully*, Iam. 5.13. Psal. 145.18.

A plaine and heauenly Prayer made for the helpe and direction of the weaker sort of Christians in knowledge; and comfortable also for the stronger.

O Lord God, most glorious and merciful, who searchest the hearts & knowest the thoughts of the sonnes of men, we thy vnworthy seruants doe here at this present most humbly present our selues before thée, ashamed and grieued for our manifold sinnes committed against thée: Lord, if thou shouldst enter into iudgement with vs according to our deseruings, we were not able to abide it, if thou (O God) shouldst strictly marke wherein the

beſt of vs all haue erred before thée, O Lord, who were able to endure it? for we are loathſome, leprous, and out of meaſure ſinfull: our minds ſo blinded, that we know nothing that may make for our bliſſe: our iudgements ſo ſhallow, that we cannot conceiue and rightly adiudge of holy and heauenly things: our memories ſo dull and dead that we can hold no good thought or holy meditation: our hearts ſo hardened, ý neither thy mercies nor iudgements can bring vs to obedience: our wils ſo peruerted, that we fraly deſire nothing but euill: our affections ſo corrupted, that we luſt for and delight in nothing but wickednes: our words ſo baine and our workes ſo vile, that we practiſe daily nothing but ſinfull rebellion againſt thée: Lord therefore for Jeſus Chriſt his ſake be mercifull vnto vs thus miſerable ſinners: we are weary of theſe our ſinfull conditions, and laden with theſe our damnable abominations, Lord be thou our refreſhing.

Perſwade our hearts (deare God) by

by faith, that our ſinnes are forgiuen vs, our ſoules reconciled vnto thee, and our names written in the booke of life: we are inſtant ſuters vnto thee for this thy mercy, as was Moſes vpon the Mount, Lord ſhew vs thy glory, and ſay vnto our amazed ſoules, that thou art our ſaluation.

And we moſt humbly beſeech thee, to ſanctifie vs all with thy holy and heauenly feare, let thy Word and Spirit dwell in vs in all wiſedome plenteouſly, that thereby our vile affections may be purified, our wicked minds renued, and our ſinfull liues moſt graciouſly amended, that as formerly we haue giuen our ſelues to prophaneneſſe, ſo euer hereafter wee may apply our ſelues to holineſſe: O that our waies were made ſo direct, that euerlaſtingly we may keepe thy commandements: O that we could doe thy will on earth, as thine Angels and glorified ſoules doe it in Heauen.

Lord bleſſe with vs all thy Church and choſen, bleſſe this ſinfull nation,

bleſſe all our friends and kindred, bleſſe this houſe and family, bleſſe all afflicted members, eſpecially ſuch as are wounded in conſcience for their ſinnes, continue thy bleſſed Goſpell vnto vs, and make vs truly thankfull for all thy mercies.

And this night (we beſéech thée) redouble thy bleſſings vpon vs that are humbled in prayer before thée, bleſſe vs in body, bleſſe vs in ſoule, bleſſe vs in the basket, bleſſe vs in the ſtore, bleſſe vs in whatſoeuer belong vnto vs within dores and without: giue vnto our bodies a comfortable reſt and ſléepe, pitch thine Angels about our tents, that nothing may deſtroy them, & kéepe our ſoules from ſléeping in ſin and the feducings of Satan: that we (being bleſſed of thée in ſoule & body in this world) may haue the ſurer hope and truer hold of euerlaſting ſaluation from thée at that ſcréeching day of iudgement to come: and that for Jeſus Chriſt his ſake, who (we hope) at this preſent intercedeth to thée for vs, for a proſperous bleſſing from

thée

thée vpon vs, to whom with thée and thy holy spirit (three persons, but one God) we desire to returne all glory, honour, dominion, and thanksgiuing, this night and euerlastingly to come, both here on earth, and hereafter hopefully in Heauen. Amen.

A Godly Prayer for the Sicke.

O Moſt louing Sauiour, and gentle Redéemer, which cameſt into this worlde to call ſinners vnto repentance, and to ſéeke vp that was loſt, thou ſéeſt in what caſe this our brother lieth here viſited with thy mercifull hand, all weake, féeble, ſicke, and ready to yéeld vp his ſoule into thy holy hands. O looke vpon him moſt gentle Sauiour with thy merciful eye, pitie him & be fauourable vnto him: he is thy workmanſhip, deſpiſe not therefore ỹ worke of thine own hands: thou ſufferedſt thy bleſſed body and thy pre-cious bloud to be ſhed for his ſinnes, and to bring him vnto the glory of thy heauenly Father: let it not therefore come to paſſe, that thou ſhouldeſt ſuf-

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ſer ſo great paines for him in vaine: he was baptized in thy Name, and gaue himſelf wholly to be thy ſeruant, forſaking the deuill, the world and the fleſh. Confeſſe him therefore before thy heauenly Father and his bleſſed Angels to be thy ſeruant; his ſinnes we confeſſe are great, for who is able to ſay, my heart is cleane and I am free from ſinne? But thy mercies O Lord are much greater. And thou cameſt not to call the righteous, but ſinners to repentance. To them that are diſeaſed and ouer-laden with the burden of ſinne doeſt thou promiſe eaſe. Thou art that God, which willeſt not the death of a ſinner, but rather that he ſhould turne and liue. Thou art the Sauiour which wilheſt all men to be ſaued and to come to the knowledge of thy truth. Withdraw not therefore thy mercy from him becauſe of his ſinnes, but rather lay vpon him thy ſauing health, that thou maiſt ſhew thy ſelfe toward him to be a Sauiour. What greater praiſe can there be to a Phyſitian then to heale

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the ſicke: Neither can there be a greater glory to thée being a Sauiour then to ſaue ſinners, ſaue him therefore O Lord for thy name ſake. Againe, let the Law be no corſiue to his conſcience, but rather giue him grace euen in this extreme agony and conflict of death, to be fully perſwaded, that thou by thy death haſt taken away all his ſinnes, fulfilled the Law for him, and by this meanes, deliuered him from the curſe of the Law, and paid his ranſome, that he thus being fully perſwaded may haue a quiet heart, a frée conſcience, and a glad will to forſake this wretched world, and to goe vnto his Lord God. Moreouer, thou haſt conquered him that had rule of death, euen Sathan, ſuffer him not therefore to exercise his tyrannie vpon this our ſicke brother, nor to diſquiet his conſcience with the terrors of ſinne and paines of hell. Let not Sathan nor his infernall army tempt him further then he is able to beare, but euermore giue him grace euen vnto his laſt breath valiantly to fight againſt the deuill with

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ſtrong faith in thy precious blond, that he may fight a good fight, and finiſh his courſe with ioy vnto the glory of thy name, and the health of his ſoule. O Lord ſo worke in him by thy holy ſpirit, that hee may with all his heart contemne and deſpiſe all worldly things, and ſet his minde wholly vpon heauenly things, hoping for them with a ſtrong and vndoubted faith: againe, let it not grieue him O ſweet Sauiour to be loſened from this vile and wretched carkaſſe, which is now ſo full of ſorrow, trouble, anguiſh, ſickneſſe and paine, but rather let him haue a bent and ready will, through thy goodneſſe, to put it off, yea and that with this faith, that he at the laſt day ſhall receiue it againe, in a much better ſtate then it is now or euer was from the day of his birth, euen a body vncorruptible, immortall and like to thy glorious body: let his whole heart & minde be ſet onely vpon thée: let the remembrance of the ioyes of heauen be ſo feruent in his breſt, that he may both patiently and thankfully take his death,

and

and euer wish to be with thée in glory: and when the time commeth that he shall giue ouer to nature, and depart from this miserable world, vouchsafe we most humbly beséech thée O Lord Jesu, to take his soule into thy hands, and to place it among the glorious company of thy holy Angels and blessed Saints, and to kéepe it vnto that most ioyfull day of the generall resurrection, that both his body and soule through thine Almightie power, being knit againe together at that day, he may for euer and euer enioy thy glorious kingdome, and sing perpetuall prayses to thy blessed name. So be it. Amen.

FINIS.